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FOR UNITED METHODISTS

MAY 1973

Euriskon Comes to New London
Will the Third Great Awakening Miss the Churches?
Help for Troubled Parents



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NEWSCOPE

The United Methodist
NEWSCOPE

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To Fear or to Trust?

RECENTLY one of our editors made a trip to New York City. The hijacking scare had heightened security at the airports. Passing the inspection of the cordon of guards, moving gingerly through the inquisitive metal-detection equipment, and enduring the steely-eyed surveillance of airline employees made flying "the friendly skies" particularly unfriendly (although he recognized such security was for his own protection).

Arriving in the city, our editor took a cab to get to his hotel. He noticed that this was the quietest New York cabbie he had ever seen. The reason: A thick bullet-proof window separated the front and back seats. The fare was collected through a little slot in the bottom of the shield.

Later our colleague visited the Interchurch Center where the National Council of Churches and various national denominational offices are located. Since every floor of this modern building has ample restrooms, he attempted to slip into one of the washrooms before making his first call. To his astonishment he found the door locked. Later he learned that washroom keys now are issued only to occupants of the building as a security measure to prevent muggings, robberies, and worse.

Returning home to the Chicago area (not without its own huge problems), our editor began to reflect on these events and started to realize that what is happening in New York City has been occurring to some extent in much of America.

Service station attendants in many cities will not accept cash after 10 p.m. You have to have a credit card because they dare not keep any money in the cash register. Bus drivers won't make change; you have to deposit the exact amount in the fare box. Department stores have "rent-a-cops" standing at exit doors to check suspicious packages and customers. (No wonder, when a large shopping center may lose as much as \$100,000 in merchandise annually to shoplifters.)

The list goes on and on. Many parks are no longer places for pleasant relaxation but sanctuaries for lurking dangers. TV cameras in businesses scan employees and customers to detect larcenous behavior. Apartment corridors and elevators are convenient locations for mayhem. Vandalism to schools, businesses, and homes runs into many millions of dollars yearly.

Political candidates used to walk freely among the electorate. Now more and more of them are compelled to take tight security precautions. The specter of the Kennedy brothers' slayings and the attempt on Governor

Wallace's life cause security agents to assume that potential assassins lurk on every corner.

It is not enough for us to deplore the kind of society which has given itself to such violence and the threat to security which this poses for us all. We must also see clearly what such a threat, and the measures we take to meet it, may do to us as a people. In an article in *The Nation* magazine, psychologist Robert Sommer states that while an external threat produces fear, an internal threat produces anxiety. As contrasted to a threat from a foreign power, an internal threat causes us to trust no one, to arm ourselves against one another, to suspect both the press and the government, and to barricade ourselves within our own little worlds, shutting everyone else out.

Authoritarian systems demand constant surveillance of their citizens. The potential enemy is thought to be all around, and it is assumed that no one can be trusted. This suspicion inevitably wreaks psychological havoc upon those who maintain this constant vigilance.

Such a climate works against democracy, because trust and respect are essential ingredients in making the democratic system work. If you happen to think your fellow passengers on the airliner—or the ship of state—are potential hijackers, you are not likely to develop much friendly communication with them.

Of course, some of our fears today are quite realistic. People do get held up, assaulted, threatened. A certain amount of vigilance is required. But we cannot permit this to cause us to overreact in repressive ways because of our own irrational fears. A nation which hopes to remain democratic must place confidence in its citizens. Christians especially are called to believe in the redemptive possibilities for persons.

Jesus took risks with people. He called a Judas who eventually betrayed him. But he also called a Peter who, after denying him, became one of the stalwart pillars of the early church.

As Christians we too must be willing to take risks with people. Inevitably we will be disappointed in some of them. But we will also see in others the unfolding of human personality in ways which will vindicate the trust in them which we have advanced.

What can we do to reverse the trend toward suspicion and mistrust in a society where the insidious infection has taken hold? There is no simple solution to so complex a problem. One way is for the church to stand against witch-hunting, scapegoating, and other psychological mechanisms by which insecure societies deal with their anxieties.

Another personal and corporate approach is for Christians to follow Jesus' example in cultivating a sense of trust in others, a confidence that many people thus trusted will live up to that trust. This is not to say that Christians should be unrealistic and starry-eyed idealists—patsies for thieves and cutthroats in our society.

But, in a world where suspicion is rampant, the redemptive power of Christlike confidence must not be sold short.

—Your Editors



Behind its shimmering veil of dogwood stands Orno Villa, built in the 1820s, oldest of 23 historical points of interest in Oxford, Ga., a town named last year as United Methodism's 16th historical shrine [see pages 24-27]. In this imposing, porticoed house lived Dr. Alexander Means, Methodist minister-scientist who, some believe, as early as 1850 made the first American demonstration of electric light. He helped found Emory College which continues today as a two-year, coeducational undergraduate division of Emory University in Atlanta. Oxford of Emory looks back on a long line of learned and distinguished men, one being Dr. I. S. Hopkins who left a workshop behind his house to become the first president of Georgia Tech.

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FOR UNITED METHODISTS

MAY 1973

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TOGETHER

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Jottings

Not often, perhaps a half-dozen times a year, we use articles which for one reason or another the author prefers to sign with a pen name. Occasionally, the details of an article are a little too intimate; again, a writer may not wish to publicize or embarrass friends or members of his own family.

The author of *Short and Sweet*—the article [page 18] is short and sweet—uses the name **Vincent Edwards**. We won't reveal his real name, but we doubt that he will object if we tell you a little about him.

Mr. "Edwards" is a retired newspaperman who didn't retire his typewriter when he left his work as a reporter.

In one of his letters to us, Mr. "Edwards" brings up something that often crosses our minds whenever we stop at a little country church, as we like to do whenever possible on out-of-town trips.

He writes: "This writer can't visit one, even if it is empty, without feeling the presence of all those who, coming here to worship, set it off as an enduring monument to goodness in the community.

"Here, children first learned about God and the Bible; here, when they grew older, they were married, and then their children came in their turn; and in the end, when mortality struck down the parents, here they were brought for the final tribute to their faith and integrity. . . .

"Surely, if there is any edifice that conveys reassurance to man in his unceasing struggle against evil and injustice, it is this structure where people have gathered to seek a solution to the everlasting mystery of existence. . . ."

One who would agree with the foregoing, we are sure, is the Rev. **Lyle E. Schaller**, a United Methodist minister who serves as a parish consultant for the Yokefellow Institute, Richmond, Ind., a center for the renewal of church and society. For some time before submitting his article *Will the Third Great Awakening Miss the Churches?* [page 15], Mr. Schaller became convinced that historians in the 1980s may be reporting that another great revival began in the United States about 1968. (This doesn't necessarily mean, however, that the abandoned country churches will come to life again.)

As a consultant who works with approximately 300 local churches each year, Mr. Schaller is in a good position to view a significant feature of the contemporary scene: a shift from concern for institutional survival to a concern for human needs.

A city planner before he turned minister, he spent seven years in municipal government. The author of six books and some 300 articles, Mr. Schaller resides in Naperville, Ill., where, by the way, he worked with the Center for Parish Development at Evangelical Theological Seminary.

Among our contributors: To be born in 1929 doesn't make one very old, in our opinion, but members of Mrs. **Jean Hunt's** choir call her "Mom." Mrs. Hunt [see her *Love in Bloom*, page 17] lives in Ontario, Canada, and has time for other things after her role as real mom to five teen-agers.

"Last year for Father's Day," Mrs. Hunt tells us, "I gave my husband a book entitled *A Tired Adult's Guide to Backyard Fun With Kids*. On our first camping trip after that, our boys had great fun with one of the ideas in the book—blowing bubbles with empty juice cans and dishwashing detergent. Which was great until the first rain—and our tent leaked every place a bubble had burst.

"But to compensate for that disaster (we were able to rewaterproof the tent), I sold an anecdote about the bubbles for \$10 and then won another \$10 by stumping a TV panel with the name of the book."

As is true of most ministers' wives, **Anne Grant West**, author of *Rub-down* [page 23], finds herself rather busy at times. She tells about the day a little girl came to visit during one of those times.

"I sent her off to practice with my typewriter . . . That evening, long after she had gone home, I found a paper in the typewriter. It had a message:

"Dear Mrs. West, Thanks very for the love. My name is Jolene Jump. I love you. Do you love me? Don't be afraid to say yes. I won't hert you."

A lesson for all of us there somewhere?
—Your Editors

New London, Ohio, Experiences . . .

Euriskon: Lively Gospel

Text by Martha A. Lane / Pictures by George P. Miller

THE SETTING

New London, a rural town in north-central Ohio, is home to about 2,600 people. A part of the Connecticut Western Reserve in post-Revolutionary days, it lies in the path of what sociologists say will someday be the Cleveland-Toledo-Detroit megalopolis. For now, however, it's a farm-oriented town that thrives on a mixed economy of agriculture, commerce, and industry.

First United Methodist Church, a small, aging building, sits right next to the police station on Main Street. Other nearby neighbors are the Roman Catholic and Baptist churches and a gas station. First Church's steeple bespeaks the congregation's close historical ties to its community. A century ago, by special act of the state legislature, the community was allowed to raise money for a community clock to be installed in the church's bell tower. Village time has rung out from the tower hourly ever since.

With 744 members, First Church is the largest congregation in a four-church cooperative parish. Grace United

Methodist, a black congregation, has 24 members, which is approximately one fifth of the town's total black population. Six miles to the northeast, in Rochester, are 60 United Methodists; and Fitchville's church, five miles west of New London, has about 170. The charge is shepherded by Pastors Arthur R. Kirk and James N. Killgrove.

Arthur Kirk, 34 years a minister, has served the New London church for less than two years. "I suppose you'd call it a typical country church," he says. "When I came there were very few young families. The basic membership was largely people in their 40s and 50s or more. We tried unsuccessfully to get a Sunday-evening program started for young adults and married couples. We have a lot of children—but there should be more youth because there are lots of them in the community."

When Mr. Kirk arrived, about half of First Church's work-area chairpersons resigned because they thought a new preacher was entitled to choose new leaders. For about a year some work areas had no chairmen, which



of a Living Lord



h Euriskon evening began in the
rch sanctuary with congregational singing,
apture reading, and an informal sermon. Later
rust walk"—close your eyes and let
r partner lead you wherever he chooses—
ed illustrate the meaning of a
sage of interdependence.

meant the council on ministries could not function effectively either. The church was "floundering administratively," in Mr. Kirk's eyes.

The congregation, he felt, would benefit from some special event focused on renewal of commitment, and he recalled a conversation he had had earlier when his son Kenneth came home from college.

"Dad, have you heard about Euriskon?" young Kirk asked. The preacher said he had, but lacked details. "You should check on it," son told dad. "It's the coming form of evangelism."

Pastor Kirk made some inquiries and found that Euriskon (the name comes from a Greek word meaning "discovery") was based in West Chicago, Ill. (3N744 Norris Avenue), and directed by the Rev. Barry L. Johnson. Mr. Johnson had developed the basic concept as a local pastor in Bensenville, Ill. Euriskon had been accepted as a two-year pilot project by the Northern Illinois Annual Conference and had been tested "in every situation imaginable from the inner city to the small rural town," in Mr. Johnson's words.

Mr. Kirk decided Euriskon was one thing First Church needed. November 26-30, 1972, were the dates chosen for the event. In September, instructions on how to prepare for the meetings were sent from the Euriskon office.

"I simply got on the phone and called as many people as I could think of who might be interested in helping," Mr. Kirk recalls. "About 30 showed up at the organizational meeting, and we asked them which committee they wanted to serve on—prayer, publicity, materials, finance, special music, ecumenical contact. A man from the local bank agreed to be head lay leader of the program."

THE EVENT

It is Tuesday, November 28, the third night of New London's five-night Euriskon program. In half an hour the main session will get under way. Now, however, only the group leaders are in session, receiving detailed instructions from Barry Johnson. The almost-30 minister enjoys dressing casually and wearing bright colors. He talks quickly, easily, in a confident but homey way.

"Kids don't want to be programmed," he is saying. "They just want a place to exist. The church has said to them, 'You can come here if you let us program you.' But we're not going to program people. We're not going to be able to get away with that. This is the feeling I've picked up listening to your kids."

Now for specific instructions: "Tonight we're working on Psalm 8, and the message is up here. [He gestures to

the board.] It is built around the proposition that every man is created in the image of God.

"We start out by saying that everybody has a right to be precisely who *they* are, even if what they are is inconsistent with what *we* are. When you take that right, you've got to give it. That's the first point.

"The second point is, when you stand up and take your right as an individual, you've got to take the responsibility for all your actions, statements, and positions.

"Thirdly, you have an additional right—to be completely honest to God. You can throw anything you want to at God. The phrase I use is: When you're mad, upset, uptight, angry, don't throw it on another person; throw it on God, because he's big enough to take all your mad and give love in return."

More than 200 persons are assembled in the church sanctuary by the 7:30 starting time. The congregational singing is robust. Everyone seems to know the old favorite lines: "He's got the whole world in his hands . . .," "I've got a home in glory land / That outshines the sun . . .," "Rockamy soul in the bosom of Abraham / Oh, rockamy soul."

Barry reads the Scripture, then gives a brief message. The style is still casual, the language folksy.

The formal part of the evening now is over. People adjourn to the basement for a 15-minute break over cookies, coffee, and Koolaid. When the group is called to order again, it becomes apparent why people are dressed casually. Barry Johnson is announcing a "trust walk." People will pair off and take turns leading their eyes-closed partners on a short walk to wherever they want to go. (The previous night during the "games" segment of the evening, small groups had lifted individuals into the air—another experiment in experiencing trust.)

"The trust walk points to the message for tonight," Barry is saying. "The message says you've got a right to be who you are, you've got to give that right to the other person, you've got to take responsibility for your actions, and you've got to be honest to God. . . . I want you to talk about any parallel between these activities—walking with your eyes shut, falling over backward and trusting your partner to catch you—and the Christian faith as you know it. What parallels do you see between that kind of an experience and what Christ calls us to do as Christians?"

There is laughter and a feeling of excitement as people of all ages venture out on trust walks. When the gaming is done, small groups are formed. There are many sounds of discussion, all happy: "Like the trust walk, God leads you along the path of life," a lady concludes in her group. "You don't know what he has in store for you, but he's guiding you and you know that you're following God's guidance. He's always there."

Another, then another, shares what the activities meant to him. The conversations are just going strong when Barry interrupts: "The time's gone. [Groans of disappointment from the people.] So listen, grab your pencils and paper and write your questions real quick."

This is the chance many people look forward to each night—a time to question the visiting evangelist directly,

yet anonymously, about anything that troubles them.

He has collected the questions now—there are many.

"The first question is heavy: 'Is suicide a forgivable sin?' I think there is a great deal of controversy over whether or not suicide is a sin. When you get a question like this, it doesn't matter how you answer it. Half of the people are going to disagree with you. [He pauses.] My feeling is that the grace of God and the cross of Christ are big enough to conquer anything, including suicide. But I also think that suicide is a super cop-out. And it takes a weak person to run that route. Some people say you have to be brave to commit suicide. No way!"

The young minister's personality keeps the audience somewhat spellbound. He talks in popular lingo and comes across as a straight shooter. Other questions this evening are about abortion, the Second Coming, who is a child of God? From Barry's answers, his listeners sense that he is talking from his own personal experience and his own theological perspective, not as an authority. They seem to respect him for it.

Before anyone can start getting tired or sleepy, Barry calls a halt to the questions. The group sings what has become their theme, a contemporary religious song that declares: "The Lord of love has come to me / I want to pass it on."

"Amen," says Barry as the quiet music fades away. "Good-night."

The session is over at 9:30, the scheduled closing time. People happily and thoughtfully drift out, except for the few who have personal questions for the visiting pastor. By 10:30 he, too, is ready to leave. He collapses, exhausted, into the car.

THE EVANGELIST

Barry Johnson's Euriskon concept took root during his student days at Wheaton College in Illinois. "Billy Graham was on campus," he recalls. "One of the guys said he'd been talking with him. He had asked Dr. Graham what the weakest part of his ministry was. Without even a pause Dr. Graham told him, 'Follow-up.' So I decided to create an evangelistic program that has a follow-up built into it."

In seminary, however, Barry's interest in evangelism waned. He entered the parish ministry. Then, he remembers, "I started to recognize that evangelism in the traditional sense wasn't speaking to the needs of the local church. It was very much concerned about individual conversion and commitment. It wasn't concerned about the throes and concerns of the local church."

How does the young evangelist view his own program?

"Euriskon is a call to responsibility right now," he says. Then he confesses, "Every time I go out to do it, I go in scared. I was horrified here at New London on Sunday morning because the church was half empty. But on Sunday night the church was full. I don't know how it happened."

"When I compare Euriskon to Lay Witness Mission, New Life Mission, or even the Billy Graham crusades, I think Euriskon is more authentic because we don't come in with a preset goal—ever. We come in to adapt to a situation and enable people in that particular area to be-



Other activities included falling backward and trusting your partner to catch you (above left) and arm wrestling (above). "They aren't a gimmick," Barry Johnson says. "They cause people to experience something whereby they can discuss what I talked about in the message. I keep the option of involvement there all the time. There is no pressure whatsoever to do anything." Small group discussions (left) followed the learning games.



Before the closing Communion service, there was time for personal expressions of love and forgiveness.

gin to set their own goals and then go out after them.

"We don't keep score on conversions—that's an individual thing. We ask for commitment consistently, but for conversions never. I consistently hold up the concept that for an individual to balance his life-style in keeping with the will of God, he must, at some time or other, make that commitment to Christ. But for me to tell somebody else how to do it, that is, to me, the most pretentious thing I can imagine. So I don't. Euriskon is open-ended. It simply 'confronts some folk in a new way with a lively gospel of a living Lord,' as one pastor summarized his congregation's Euriskon experience."

The five nights of a Euriskon program follow the gen-

eral pattern of the week in New London. After the evangelist goes home, the most revealing part of the program, the follow-up, begins. Local-church participants are given a printed program to follow which contains church-evaluation forms and outlines for four special meetings—"joy rallies."

"The follow-up program is just a basic process of brainstorming, setting priorities, and building in an accountability system," Barry explains. "It also is the most painstaking and difficult. Yet, if you stop short of it, you will be closing the door on the Holy Spirit at precisely the time when he most needs your assistance. The church is only as alive as her people." □



She Needs Your Love...

Little Rosetta doesn't know that her future hangs in the balance... her father has just been killed in an accident, her mother cannot earn enough to feed a large family.

Before long her big smile will be lost as she searches for food, shivers without warm clothing, unable to even write her own name, trapped for life in a crowded slum in Rio de Janeiro, Brazil.

We must enroll her in our Family Helper Project immediately, so she can stay with her mother, yet receive the assistance and education that will make her childhood happy—and her future hopeful.

How can you sponsor a child like Rosetta in countries around the world? Here are some answers to your questions:

Q. What does it cost to sponsor a child?
A. Only \$12 per month. (Your gifts are tax deductible.)

Q. May I choose the child I wish to help?
A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. Will I receive a photograph of my child?
A. Yes, and with the photograph will come a case history plus a description of the home or project where your child receives help.

Q. How long does it take before I learn about the child assigned to me? A. You will receive your Personal Sponsor Folder in about two weeks, giving you complete information about the child you will be helping.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children? A. Since 1938.

Q. Is CCF registered with any government agency? A. Yes, CCF is registered with the U. S. State Department's Advisory Committee on Voluntary Foreign Aid, holding Registration No. 080.

Q. Are all the children in orphanages? A. No, some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage. CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF cooperates with both church and government agencies, but is completely independent.

Q. Who supervises the work overseas? A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, housemothers, and other personnel must meet high professional standards—plus have a deep love for children.

Q. How do you keep track of all the children and sponsors? A. Through our IBM data processing equipment, we maintain complete information on every child receiving assistance and the sponsor who provides the gifts.

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☐ Choose a child who needs me most. I will pay \$12 a month. I enclose first payment of \$_____. Send me child's name, story, address and picture. I cannot sponsor a child but want to give \$_____.

☐ Please send me more information.

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NEWS

EXPECT OTHER
'WOUNDED KNEES'
NEGOTIATOR WARNS

"Wounded Knee is not just a brush fire to be put out by some law and order reaction. It is the most powerful symbol of the grievances which American Indians suffer on all reservations. We are preparing to respond to other 'Wounded Knees' in other parts of the country."

So spoke the Rev. Homer Noley, field representative for American Indian ministries with United Methodism's Board of Global Ministries. Mr. Noley speaks from two points of expertise: He is a Choctaw Indian, and he was one National Council of Churches (NCC) representative widely credited for helping to avert violence early in the Wounded Knee confrontation between leaders of the American Indian Movement and the U.S. Department of Justice. The Rev. John P. Adams of the Board of Church and Society and Bishop James Armstrong of the Dakotas Area were other United Methodists on the NCC negotiating team.

People from numerous other tribes went to Wounded Knee in support of the Oglala Sioux, Mr. Noley said. The basic issues on many reservations, he added, are: (1) the overall management of Indian affairs; and (2) whether the tribal council is really a sovereign government or only a puppet of the Bureau of Indian Affairs (BIA), as alleged by the Wounded Knee demonstrators.

And when the Indians call on the White House to respond to their demands, they are not simply bidding for publicity, Mr. Noley said. The President ultimately is the only person who can mediate between the conflicting governmental jurisdictions involving the Department of the Interior (BIA) and the Justice Department. Highest echelons of government must respond, he added, and stop referring Indian grievances to lower echelons as was done during and following the Trail of Broken Treaties demonstration at BIA offices in Washington earlier this year.

Mr. Noley said that the church made these contributions specifically at Wounded Knee: (1) kept negotiations going early and avoided an almost certain shoot-out; (2) gained confidence of leaders on both sides and transmitted information between them; and (3) provided food and supplies to impounded Wounded Knee residents through the NCC's Church World Service and CROP.

"Wounded Knee must not be oversimplified," Mr. Noley cautioned. "It and other possible situations like it are very complex human events--all the more complex because they are American Indian events with all that this means about relations with the government. To see Wounded Knee as only a law and order issue would be a grave error."

CHAPLAINS AGREE
FAITH HELPED
SUSTAIN PRISONERS

Religious faith was a major sustaining force for POWs during their imprisonment, agree three United Methodist chaplains who worked with returning POWs in hospitals. Apparently news of changes in U.S. churches did not filter into prison camps. When Commander John B. McKamey arrived at Oakland Naval Hospital, he asked to see "a Methodist chaplain." Chaplain George A. Wright replied that he was United Methodist. Mystified, the commander asked, "What's United Methodist?" Six Roman Catholic POWs were even more surprised by changes in their church. When chaplains at Clark Base in the Philippines arranged a mass for them, one man said, "I think we got into the wrong service."

"These guys just lift your spirits," said Chaplain Wright, San Francisco Operation Homecoming coordinator. "You'd expect them to be inhibited by their years of imprisonment, but they are

physically fit, mentally alert, and very patriotic in the sense that they love their country and believe everything that happened was worth it. You'd think they'd be bitter; they're anything but." One man told Chaplain Wright he ran a homemade American flag up and down a makeshift flagpole in his room every day for five years.

At Brooke Army Medical Center in San Antonio, Texas, Chaplain Robert B. Howerton found his work with 14 POWs exciting and a joyous occasion. Working also with their families, he said many wanted services of thanksgiving in the chapel. "I've been amazed at how well the POWs are mentally, and everyone has attributed this to their religious faith." One POW told the chaplain he had little faith before capture, but he soon realized this was the only thing he did have and relied on it heavily, praying four times daily.

At Great Lakes Naval Hospital in Illinois, Chaplain Lawrence R. Horne visited POWs in the evenings as did visitors and families. Most of the daytime, he said, was taken up by doctors and debriefing teams. Most of the POWs attended every church service at Great Lakes along with their families. One told of the evolution of worship services at the "Hanoi Hilton" prison camp. After fasting two days in 1969, prisoners were allowed one weekly service. Their only "Bible," reports Chaplain Horne, was memory verses, favorites being the 23rd Psalm and anything to do with Christmas and Easter. Another POW said he figured the approximate time his family would attend Sunday worship in the U.S. and tried to pray at the same time--his way of communicating with them. "They've been through something it's hard for us to understand," said Chaplain Horne, "and certainly it has been their faith that helped them come as far as they have."

For the first time ever, United Methodist bishops will meet in open session during part of their April 24-28 meeting in Washington, D.C. Their session on Wednesday afternoon, April 25, is open to the press and anyone else so long as hotel meeting-room space permits. On that afternoon's agenda are reports from the council's four major standing committees (see A New Look for the Council of Bishops, January, page 4). Much of the remainder of the five-day meeting will be spent in a seminar on Peace and Self-development of Peoples, developed around the program of that same name adopted by the 1972 General Conference.

There also will be the election of a president-designate for the council and installation of President-elect Bishop Charles F. Golden of the Los Angeles Area. He will succeed Bishop O. Eugene Slater of the San Antonio Area.

The Board of Publication in a recent Richmond, Va., meeting approved a change in the General Periodicals program which will introduce a new monthly 68-page general-membership magazine to succeed Together in January, 1974. Proposed name for the new near-digest size (5½" X 8½") magazine is United Methodists TODAY. Christian Advocate will be discontinued as a separate publication and will be succeeded by a new 32-page ministers' monthly provided to every United Methodist minister and bound into TODAY. Existing subscriptions to Together and Christian Advocate will be honored by the new publications.

Editorial Director Curtis A. Chambers stated that the changes in the magazines are not a repudiation of their effectiveness in the past but departures in form and emphasis to meet the particular needs of the present day. The new magazine will have a more personal size and style, with added graphic impact. As the name implies, United Methodists TODAY will focus on people as well as on the contemporary scene.

Publisher John E. Procter reported that for more than 18 months the United Methodist Publishing House management,

OPEN SESSION
ON BISHOPS' AGENDA
FOR THE FIRST TIME

NEW MAGAZINE
WILL REPLACE
TOGETHER IN '74

COMMITTEE SEEKS
TOP COMMUNICATOR
FOR NEW AGENCY

together with General Periodicals editors, a committee of the Board of Publication, consultants from across The United Methodist Church, and communications specialists, participated in a detailed study of potential publication approaches. With the recent development of the weekly newsletter, NEWSCOPE, to meet the need for short-deadline news, the ministers' publication is free to move to a monthly schedule and to become a part of the new TODAY publication in a special combination sent to the specialized ministerial readership.

The search is on for a person to head the staff of United Methodism's new Joint Committee on Communications (JCC). A screening committee is expected to present one or more names to the next JCC meeting May 11-12 in Evanston, Ill. The full committee is responsible for setting policy for information, interpretation, and radio, television, and film. The committee must nominate its choice for an executive secretary to the General Council on Ministries for that body's election. A mail ballot is expected sometime in May.

CHURCH COUNCIL
LINKS DRUG ADS
WITH DRUG ABUSE

There is a link between advertising and promotion of legitimate drugs and drug misuse or abuse. Drug companies don't agree, but that is the contention of a special project created by the National Council of Churches (NCC), and it is the basis on which the NCC's policy-making Governing Board recommends that the government and drug manufacturers set up systems to regulate drug advertising, each system to serve as a check against the other. Should such systems not be implemented within two years or if they prove unworkable, the NCC would move to ban all drug advertising to the public and to physicians. Despite improvements, the NCC said, drug advertising still contains a substantial amount of misleading and deceptive information. Drug firms should utilize consumer evaluation in preparing advertising and churches should educate their constituencies to interpret drug advertising claims, the church council continued. Two United Methodists were at the heart of the NCC study. Physician Michael C. Watson of Bamberg, S.C., chaired the study panel, and the Rev. Thomas E. Price of the Board of Church and Society, Washington D.C., heads the project.

UNITED METHODISTS
IN THE
NEWS

Mrs. Robert E. Green of Indianapolis is in line to become the first woman president of the Indiana Council of Churches. She was recently elected first vice-president...Airline Captain Fred G. Chambers recently conducted four weeks of safety seminars for United Methodist missionary pilots and others in Zaire and Liberia....New president of the American Protestant Hospital Association is Walter R. Hoefflin, Jr., executive vice-president of Methodist Hospital of Southern California....New president of the Protestant Health and Welfare Assembly is Edgar O. Mansfield, administrator of Riverside Methodist Hospital in Columbus, Ohio....Bishop William R. Cannon of the Atlanta Area has been elected chairman of a commission to edit resource materials on United Methodist doctrines and doctrinal standards....Mrs. W. C. Carter of Prattville, Ala., is new president of the board of the United Methodist Office for the United Nations....President of Scarritt College in Nashville, Tenn., effective July 1, is Dr. J. Richard Palmer. The former pastor, most recently vice-president for development at Berea (Ky.) College, succeeds Dr. Gerald Anderson, who is joining the staff of Cornell University in Ithaca, N.Y....Funeral services were held March 5 for retired Bishop Marshall R. Reed. He headed the former Methodist Michigan Area in 1948-64....Sallie Lou MacKinnon, head of women's overseas work in the former Methodist Episcopal Church, South, died recently at age 83.



When Others Cry for Help

WITH JET-LIKE speed Christian churches are answering calls for help from all parts of the world. Often that help is at hand before the cries of the injured die away in the streets, as happened recently when an earthquake demolished much of Nicaragua's capital city, Managua.

Within a few hours after receiving news of the Nicaraguan catastrophe on December 23, 1972, Church World Service located a veteran, Spanish-speaking disaster expert who was spending his Christmas vacation in the United States. He was in Managua on Christmas

morning. Behind him came a plane loaded with blankets, soap, clothing, high-protein food, and 2 million water purification tablets.

The task of rehabilitation and rebuilding Managua may not be over for another two years. A continuing role in Church World Service efforts will be played by the United Methodist Committee on Relief (UMCOR).

Increasingly, calls for help from disaster areas like Nicaragua are being answered by cooperative efforts among all churches of the Christian world. UMCOR and other Protestant relief agencies have joined with Catholic



Relief Services in a multimillion-dollar program in Nicaragua, providing materials, expert field personnel, medical teams, sanitation engineers, and other assistance.

J. Harry Haines, UMCOR's chief executive, was on the scene in Managua shortly after the disastrous quake.

"As we walked through the city where over 400,000 people lived," Dr. Haines said, "it looked like Hiroshima in 1945: blackened ruins, apartment houses toppled over at precarious angles, looted shops with sidewalks covered with empty cardboard boxes; and overall, the still-strong stench of decayed corpses and rotting food.

"The death toll is estimated at 8,000 to 10,000 people with 16,000 injured. The city's four hospitals, with a 1,600-bed capacity, are all in ruins."

Within a few hours after the quake UMCOR received news of the catastrophe through a ham-radio operator in Miami. The ham operator relayed word from Mrs. Joan Parajon, wife of a doctor in Managua. Meanwhile, Catholic Relief Services was diverting, via radio orders, ship cargoes of food and clothing from Guatemala to Nicaragua. This poverty-stricken country is 90 percent nominally Roman Catholic, the other 10 percent divided among 29 Protestant denominations. None of these is Methodist-related.

Until the disaster there had been more bickering than ecumenical cooperation among the Protestant groups. After the quake, however, the churches joined to form a Protestant committee dedicated to helping the thousands of injured. Establishment of this joint effort is described by some Nicaraguans as something of a miracle itself.

The immediate goal of the Christian churches—and, by the way, Protestants and Catholics are operating out of the same headquarters—was the emergency feeding of families, along with limited clothing distribution. Now 30 stations are feeding some 10,000 persons a day. The food has been free, but this program is scheduled to be replaced by a food-for-work program, according to Dwight Swartzendruber, Church World Service director for Latin America and the Caribbean.

Also scheduled to get under way is a Stack-Sack building project similar to one already in progress in the Peruvian earthquake area. The Stack-Sack technique, described in the January issue of *Together* [page 38], provides low-cost, earthquake-resistant housing. In Nicaragua, as in Peru after the 1970 quake took 70,000 lives, disaster victims build their own homes, usually paying back the cost of the house in labor by building or helping to build houses for others.

Long in dispute was the proposal that Managua should not be rebuilt on its old site. It appears now, however, that a new city will arise from the old. All this despite the fact that before the 1972 disaster, the city had been destroyed by earthquakes twice—in 1885 and 1931!

—Herman B. Teeter

The distressed faces of Managua's children, many orphaned by the earthquake, are a common sight at Church World Service food stations. More optimistic is the picture of a young man at work rebuilding his part of a shattered city.

Will the Third Great Awakening Miss the Churches?

By Lyle E. Schaller

SOME 1,200 Lay Witness Missions were held in United Methodist churches in 1971, and the 1972 total was expected to exceed 1,500. . . . A new, nonterritorial Roman Catholic parish was created in northern Illinois in February, 1972, for the growing number of Catholic Pentecostals in the region. . . . The Campus Crusade for Christ is the fastest growing campus group at scores of colleges and universities. . . . An increasing number of congregations are reporting that 50 to 90 percent of their new adult members are under 30 years of age.

In discussing the current religious revival, a Baptist executive noted, "I see a good concept of Christian witness balanced with an emphasis on the personal and experiential aspects of the faith that many of us Southern Baptists unfortunately so often miss." . . . The Northwest Lutheran Charisciples, which includes more than 600 laymen and nearly 100 clergymen, is a rapidly growing charismatic group in the Pacific Northwest. It began with a five-member "seed group" in late 1971. Recently a layman was hired to serve as the part-time administrator to coordinate the rapidly expanding program.

"I'm going to Miami Beach like a missionary," said a 21-year-old delegate to last summer's Democratic convention. . . . Amazing Grace, a favorite hymn of millions of Christians for decades, is a best seller in the record shops.

Explo '72 drew 100,000 young people to the Cotton Bowl last July for a training conference on evangelism. . . . Increasingly the efforts to define and describe the youth-oriented counterculture are turning to a religious context rather than to sociological or political explanations. . . . The Charismatic Communion of Presbyterian Ministers includes more than 300 ordained members and is growing. . . . Interest in voodoo and the occult is greater than at any previous time in memory.

Time ran a cover story in which it referred to the occult as a "substitute faith."

A theologically liberal United Church of Christ pastor asked the 34 members of the new confirmation class to decide what they wanted to study and what resources to use. They wanted the entire year to be devoted to a study of Jesus with the Gospel of Mark as the only textbook. . . . The Greater Pittsburgh Charismatic Renewal Movement held its 1970 annual meeting in the chapel at Pittsburgh Theological Seminary. In 1971 attendance was too large for the chapel, and they used the entire building. In 1972 attendance required use of the entire campus, and it is apparent the 1973 gathering will have to be moved to a larger campus.

The first international Lutheran Conference on the Holy Spirit drew 8,000 people to Minneapolis last August. . . . A United Methodist church in North Carolina is split over the issue of speaking in tongues. The pastor and a dozen members meet early every Sunday morning for a Spirit-filled worship service which usually finds several members speaking in tongues. Some families have left the church over this issue.

A visiting lecturer asks the members of a senior sociology class at a church-related college, "How many of you have read your horoscope for the day at least once this week?" Forty-one of the 43 members raise their hands. . . . The book I'm OK—You're OK sold only 20,000 copies during the first eight months of 1969 when it was first published. In 1970 approximately 92,000 copies were sold. In 1972 it sold more than 40,000 copies a month and was the year's second best seller in nonfiction. . . . During the past decade religion has been the fastest-growing graduate field in secular universities. More doctorates are now granted in religion than in such disciplines as geology, music, speech, art, philosophy, French, and German.

WERE YOU ever in a situation in which you were confronted with a baffling problem or a serious crisis and about the only solace available was, "Well, by this time next week I'll know how this all came out"? Perhaps it was when your car broke down on a deserted road at two o'clock in the morning. Or it might have been a doctor's unexpected recommendation for an exploratory operation. Possibly it was when you were negotiating to sell your house or buy a new car.

If you identify with this feeling, then you may understand how a growing number of church leaders feel as they observe, reflect on, and discuss the current "religious revival."

Is the "Third Great Awakening" already in its second or third or fourth year? Or is this simply another fad

that soon will fade away? Is the tremendous recent growth of the charismatic renewal movement a flash in the pan that will be forgotten within a few years? Or will the church historians look back from the vantage point of the year 2000 and refer to the charismatic movement as the central ingredient of a great religious revival that swept the nation in the 1970s?

Looking at these questions from the perspective of having visited 200 to 300 congregations every year for the past 12 years and of being involved in 30 or more workshops with pastors and lay leaders annually, I can offer what are admittedly very subjective and highly personalized comments.

First, I am convinced that 1973 is the third or fourth or fifth or possibly even the sixth year of what people in the year 2000 will look back at and refer to as a religious revival, though they probably will use different words to describe this phenomenon.

Second, I believe that what is happening now is the most important trend or event or pattern that I have seen in American religion in my lifetime.

Third, it is still possible that much of this religious revival will occur outside the existing Christian churches in America. Both of the two previous Great Awakenings in American religious history were opposed by many ministers, and both divided many congregations. Among the new religious groups that came into being during the First Great Awakening were the Methodists, while the Evangelical Association and the United Brethren in Christ emerged during the Second Great Awakening of the early 1800s. Will comparable new religious bodies emerge during the 1970s and 1980s? I think this is already beginning to happen.

Fourth, while most of what has happened thus far has been outside the regular structure and program of the long-established Protestant and Catholic churches, enough is happening within hundreds of Presbyterian, United Methodist, Episcopal, Catholic, Lutheran, Disciples of Christ, Mennonite, Baptist, Brethren, and Reformed congregations to suggest that much of this new religious revival is and will be happening within the long-established religious bodies of the nation.

From my own personal contacts and observations I am prepared to go beyond that statement. In my opinion the worshiping congregation as a viable institutional expression of the universal church is stronger and more vital today than at any time in my lifetime and, as near as I can reconstruct history, it is stronger than at any previous time in this century. This statement is based on an increasing number of encounters with laymen and ministers who are committed to a broad inclusive definition of the purpose of the church which includes both a concern for the membership and a ministry to persons outside the community of called-out believers. Most important, these people are working to implement that definition of purpose.

Fifth, I am convinced that much of what is happening in the charismatic movement is a healthy and positive part of this religious revival. I have very strong reservations about some of the most highly visible sections of that movement which are divisive and do not appear to speak in a spirit of love and compassion. But taken as a whole, I am very optimistic and encouraged by what I

see in the charismatic renewal movement. I have been especially favorably impressed by the groups which include many persons from an Episcopal, Catholic, Presbyterian, and Lutheran background.

Repeatedly I encounter people in the charismatic movement who are grateful for the blessings they have been given, expectant in regard to the power of the Holy Spirit and the gifts of the Spirit, loving in their relationships with others, and optimistic about the future of the church of Jesus Christ.

Lest there be any misunderstanding, I also encounter men and women with these same characteristics in our churches who are not a part of any charismatic group, who have not received "the second Baptism," who do not speak in tongues, and who have not experienced divine healing.

In my opinion the charismatic renewal movement is unquestionably the most important ecumenical development of this century. I have yet to see anything that could even be called a close second.

The charismatic renewal movement does not simply cross the lines that have placed Baptists, Catholics, Methodists, Episcopalians, Presbyterians, and "the unchurched" in separate, walled compartments. It almost completely ignores these barriers.

Sixth, I do have grave reservations about much that I see in this current religious revival.

I am distressed by the number of people who insist that unless you have had a religious experience that is a carbon copy of their own recent experience, this means you are not a Christian. I take literally the admonition of Paul in the 12th chapter of First Corinthians that there are diversities of gifts and that not everyone is given the same gifts.

I am concerned by the shift away from social concerns and toward personal salvation that is a major characteristic of parts of the current revival in religion. This turning inward is occurring at a time when it appears that this nation is entering what will turn out to be a very conservative decade, when a new wave of social, political, and ecclesiastical isolationism is growing all across the nation, when the concern of the churches in the United States for the Christian church around the world is diminishing, and when the urgency for Christians throughout the world to be supportive of one another has never been greater.

I am amazed by what a large portion of the current religious revival is occurring completely outside the context of the Christian faith. This search for religious values and for a religious interpretation of life can be found in the growth of the Eastern religions in the United States, in the popularity of encounter groups, in several of the rapidly growing "liberation" movements, in the growing interest in astrology and the occult, and in the phenomenal public response to such musical productions as *Jesus Christ Superstar* and *Godspell*.

Finally, while I am greatly impressed by what I see and hear, I am well aware that I do not know for certain what is happening or where it will lead.

If you want a more conclusive and definitive analysis of the contemporary religious revival, check back in 40 years. By 2013 we all will know how it came out back in the 1970s. □

LOVE IN BLOOM

By Jean Hunt

I WAS swishing the dust mop around the floor of my daughters' bedroom that Monday morning in May, making normal motherly mutterings about the girls' untidy ways, when I stepped in the puddle of water.

An unexpected stream was coming from under the closet door, and when I looked

in I was horrified. Every mother knows that a closet for an eight and a ten-year-old is bound to be untidy, but this was an absolute mess. The floor was a scramble of boxes and papers, all resting soggily in a tranquil pond.

I threw off my wet shoes and ran for a mop and paper towels, asking myself as I hurried where the water could be coming from and what mysterious something had



turned the girls' closet into a lake.

Frantically I started mopping, working my way into the boxes. I hauled out wet papers, wet shoes, even a sodden piece of underwear. And then I saw them—blooming bravely in the corner. African violets, six pots of them, beautiful pink and purple plants.

What were they doing here? I had tried to grow these dainty flowers—I love them so much I had, in fact, chosen my best china because it had violets on it—but even though I had given my plants all the pampering the experts recommended, I had not had any success with them. Now here were these blooming in the dark. It was ridiculous.

Then I caught sight of a card on the shelf above. "Happy Mother's Day to Mom," it said. The violets were for me! I brushed away a silly tear—there was enough water in the closet already.

I would have been touched even more if I had known the whole story. Later I learned that Diane and Debbie had ordered a wrought-iron plant holder for me from a catalog. Knowing how fond I was of violets, they

had been attracted to the holder because the illustration showed it filled with them. They did not read the fine print explaining that the plants were not included.

Imagine their chagrin when the box arrived with only the metal holder and no violets. They had spent their last penny. How were they going to raise more money to buy the plants? I understand that sympathetic grandparents came across with small loans to help, though the cause remained a mystery to them.

When the necessary funds had been raised, the girls made furtive trips to the nearest variety store to buy the plants. These had been smuggled into the house on Saturday when I had been enjoying a cup of coffee with a neighbor.

All I knew on Monday morning was that there were six pots of well-watered violets hidden in a soggy closet—and there were still six days to go until Mother's Day. But I knew that I certainly could not spoil their surprise. I mopped, hoping the girls would not notice the fresh newspapers under the box that held the plants, and when everything was tidy,

I proceeded to mess it up again. Then, carefully, I closed the door.

When I heard the girls transporting water from the bathroom tap to their bedroom the next morning, I longed to tell them that the violets were drowning already, but I clamped my teeth together and said nothing.

Once again I wiped up excess water from the closet floor. Tuesday evening I made a casual comment in a loud, clear voice about an article I had read which said you could kill a plant by overwatering it.

"That's good, dear," mumbled the man in my life.

"Hey Mom," said Debbie, looking up from her book, "did you know that elephants really can't remember?"

And so I was mopping again on Wednesday morning . . . and on Thursday . . . and on Friday. By Saturday the closet looked like a swamp, but somehow the violets had withstood all the dampness, darkness, and tender-loving care.

There was much giggling and whispering all day Saturday, and another teapot of water was carried to the bedroom. I pretended not to notice. I knew that my first job on Monday morning would be to clean the girls' closet thoroughly. I only hoped that mildew had not already set in.

Mother's Day dawned bright and sunny. I know, because my young cherubs were up with the birds, chirping "Happy Mother's Day" before my brain had cleared. When a very large, damp box was plunked on my stomach, I made what I hoped were credible sounds of surprise. My pleasure was genuine.

"The lady in the store said to be sure to water them," beamed Diane, "and we did—every day!" Two little girls smiled proudly at each other.

That was several years ago. My little girls are teen-agers now. Their closet has not improved a bit, but four of those original violets still bloom merrily in my front window.

These days they are more likely to suffer from lack of water than an excess of it, and horticultural friends keep telling me that African violets will not do well in a west window. But I think my violets know they are a symbol of love, and love does not die easily, in spite of flood, or drought, or heat of summer sun. I like to think of them as love in bloom. □



short and sweet

"O LORD, let us not live to be useless. Amen."

Those words by John Wesley, founder of Methodism, tell us that prayers can say a lot without becoming long and involved.

When Sir Jacob Astley prepared to enter battle in the Civil War between Cromwell and the Royalists, he certainly did not have time to go into details as he prayed: "O Lord, thou knowest how busy I must be this day; if I forget thee, do not thou forget me. Amen."

George Herbert gave up a brilliant court career to become rector of the smallest church in England. One might expect that his prayers would be elaborate supplications. But not this one which must have stirred his little group of listeners: "Thou hast given so much for us, give us one thing more, a grateful heart, for Christ's sake. Amen."

Dr. Edward B. Pusey was a famous university preacher, and hundreds crowded into Oxford chapel to hear him pray such brief prayers as this: "O Lord, make us love thee and each other in thee, and to meet before thee to dwell in thine everlasting love. Amen."

Christina Rossetti, famous poet and devout mystic, wrote many prayers. This one could pass for a perfect benediction: "O Lord, who art the shadow of a great rock in a weary land, who beholdest thy weak creatures, weary of labor, weary of pleasure, weary of hope deferred, weary of self, in thine abundant compassion and unutterable tenderness, bring us, we pray thee, unto thy rest. Amen."

Yes, prayers can—and often should—be short and sweet.

—Vincent Edwards

Say It!

Our editors may or may not agree with opinions expressed, but they believe in your right to Say It! And that is what this department is for. Does an idea of yours need saying? Send it to Say It! 1661 N. Northwest Highway, Park Ridge, Ill. 60068

As a professional wildlife manager, I was glad to see the pro-hunter viewpoint expressed by Mrs. Susan Myers in your January Letters pages. [See *Don't Condemn Hunters Too Hastily*, page 36.]

Anyone who does not wish to hunt has the right as well as the privilege of expressing that right. However, much of the anti-hunting sentiment today is tied with anti-war movements. This is wrong. The taking of human life and the killing of animals and birds are far from the same. We slaughter thousands of domestic chickens, hogs, and cattle for food every day. No one, except vegetarians, sees any wrong in that.

Sportsmen do not glow in the act of killing the prey; it is the experience of the hunt, the pursuit, and the involvement with nature and the out-of-doors that attracts the hunter and satisfies his age-old hunting instincts. Most of the thrill of a hunt is in the anticipation of going, not in the killing, and a bullet is no more inhumane than packinghouse butchering techniques. Nature's own violent deaths in the wild are not pleasant. Wolves inflict terrible wounds on deer or moose before they die. Should predators stop eating? Should man destroy all predators? I think not.

Probably the most discouraging thing to find are deer or other large game animals dying of starvation. This has been caused by overpopulations of animals literally eating themselves out of house and home. It has happened in parks and national forests where hunting was excluded or curtailed. Wolves and other natural checks on big-game populations no longer exist in parts of our country. Man now must be that check as a hunter. If not, starvation, malnutrition, and disease become the grim reaper.

For the past 10,000 years man, along with predators, has been a part of nature's balance. As a hunter for his own food and as a sportsman, he has not decimated wildlife. When man has exterminated wildlife species, it has been by killing for commercial purposes—egrets for feathers for women's hats, beavers for men's hats, buffalo for robes and for feeding the transcontinental railroad builders.

Another reason hunting should continue is that it is one of the real character-building experiences available for youth today. Crime among youth on the streets would certainly be reduced if these youngsters had more hunting experiences and contacts with the outdoors.

Rossalus C. Hanson, *Flyway Biologist*
Bureau of Sport Fisheries and Wildlife
Minneapolis, Minn.

Our denomination has gone through a period of opposites. The liberals and the conservatives have potshot each other and made some uncomfortable situations. *Together*, through its editorials, articles, and pictures, has not been the least in some of this. You still don't give movements like Good News the place they deserve in our church. Our whole



"What kind of movie is this that adults can see if accompanied by a teen-ager?"

official stance in regard to people like this seems to be to give them fringe rights but no real place. There is a definite trend in the church toward conservative thinking, and unless we realize this and get with it, we will see continued loss of members.

The thing that many overlook is the stance of The United Methodist Church in the eyes of the people of America, over against what they see other churches doing. I wish you could have been where I was during the 1972 General Conference and could have heard people at the grassroots talking. Our church sought to deal with a whole world of problems, but that is not popular with the folks who make up the church. Find one of the growing denominations that are dealing forthrightly with these problems. They aren't. Rather, they are dealing with things that the people want to hear.

Our General Conference spent more time on the Social Creed than on evangelism and mission programs. Check the Southern Baptist Convention and you will find scant mention of items like those in our Social Creed. Down here where I live they are making hay with these issues while I have to defend the actions of our church at practically all points.

I cannot remember a single issue of *Together* or any other United Methodist periodical that has dealt with the real needs of the souls of men. When have we tried to point out the lostness of man without Christ? When have we tried to proclaim an adequate Savior for the needs of these days?

I would like to see one magazine in United Methodism that would proclaim what we are supposed to be rather than having to spend my time defending what you do. We live in revolutionary times, but it seems to me that a part of that revolution needs to be the proclaiming of a gospel that can "save to the uttermost all that will come to Him by faith." If you will do this, and do it without apology, you will see an increase in circulation and also help uplift the church. We need it.

David Aycock, *Pastor*
Colquitt United Methodist Church
Colquitt, Ga.



Legislators Listen to INFORMED Churchmen

Local church people can influence lawmakers, help defeat and pass legislation. But they must be well informed and know when and how to act. Michigan's Impact is one of several regional and nationwide programs providing just such information.

By MARTHA A. LANE
Associate Editor, *Together*

MEMBERS of a thousand Michigan churches, many of them United Methodist, have found a way to make the voice of the man in the pew heard in their state's legislative halls. The way is Impact, "an interfaith legislative information and action network."

Impact works like this: Information on legislative issues and proceedings is gathered daily at the state capitol in Lansing. News about issues in which churches have shown an interest is then mailed to the congregations. The one-page, front-and-back newsletter summarizes main arguments on opposing sides of each issue, then suggests specific actions that groups or individuals may take to make their views known.

Example: A measure proposed for enactment in the 1972 legislative session was House Bill 4907, which proposed repeal of age requirements for the purchase and use of tobacco. Impact's *Action* mailing gave a brief history of the bill: "Sponsors of the bill have indicated that their main concern is to erase the smoking ban so that

schools could set up designated areas for student smoking in both junior and senior high schools. . . . To our knowledge, most superintendents, principals, and other school personnel are unaware of HB 4907. We feel most school people would resist such a change in the law if they knew of the proposal. . . ."

The newsletter also reported the status of the bill. It was being studied by a subcommittee on criminal law and enforcement and would need the approval of that committee and one more before the full senate could vote on it.

Impact concluded the newsletter with two specific proposals for church members' action: Ask the subcommittee chairman to hold the bill for further study, thus enabling school officials to testify as to implications of the bill; and contact your own state senator. "The senate will not be meeting again until next Monday," Impact advised. "Try to get your letters in as soon as possible. Do all you can over the weekend."

Besides its *Action* newsletter reports, Impact mails *Prepare* to tell people of important issues coming up and *Update* which brings the latest news on a continuing issue. Members receive mailings at least every other week, supplemented by mailings on matters that need immediate attention.

On a recent Tuesday and Wednesday, for example, resolutions regarding capital punishment were introduced into both houses of the state legislature. By Thursday morning an Impact *Prepare* newsletter was ready for mailing.

The Rev. Allen B. Rice II, a "fifth-generation Methodist preacher," is associate director of Impact. "Our task is helping people find out about legislation that is in the hopper and suggesting how they can organize people to press for action," Mr. Rice explains. "We tell denominations, 'We will not lobby for your issue. We will give information and suggestions on what you can do, but you will have to mount the effort. We'll provide the material, but the impetus is up to you.' They're not hiring us as lobbyists for them."

Interestingly enough, though, it was his work as a registered lobbyist which got Allen Rice involved in Impact. For four years he has worked under special appointment for MICAP (Michigan Council on Alcohol Problems), keeping track of legislation related to alcohol, drugs, and gambling and sending mailings on these matters to 5,000 ministers in the state.

Mr. Rice recalls how one thing led to another: "Quite often, when Bob Hammond [director of MICAP and Impact] and I would go to the capitol regarding alcohol concerns, we would hear legislators say, 'Why are no churchmen involved in other issues?'" So it was that Robert Hammond, Republican, Seventh-day Adventist layman, and Allen Rice, Democrat, United Methodist minister, developed Impact.

Helping People Get With It

Impact is a "practical Samaritan task," Mr. Rice believes. "Jesus examined the activities of the religious leaders—saw the chief priest and the Levite failing to implement what their faith was supposed to be," he says of the good Samaritan parable. "Then along comes the Samaritan. He saw the need and did something specific to help the man in trouble."

"Quite often legislation is designed to point up needs of some group, some people, that are being overlooked. Social creeds and biblical injunctions are great, but Jesus said go and serve—get with it. That's what Impact tries to help people do."

Church people are frequently urged to write, telephone, or visit their congressmen. How they decide on what to say to the lawmakers depends entirely on the individuals themselves. The pastor of a Muskegon church, for instance, telephones the legislation-conscious group in his congregation as soon as he gets an *Action* newsletter. They meet the following Sunday to discuss the current issue and decide what action to take. Other congregations sponsor community forums, write special bulletin inserts, or hold letter-writing sessions.

"I encouraged one woman who had never tried any-



The Rev. Allen B. Rice II (right) is associate director of Michigan's Impact. Michael Novak (left), a 26-year veteran of the state legislature, says he "pays strict attention" to his mail.

thing like that before in her life to telephone her legislator," says Mr. Rice. "She did—and the legislator himself answered. She told him what she was concerned with. He listened, then invited her opinions on some other subjects. She was amazed to find him interested and to learn that legislators are human beings, too. He won over a constituent because he was available."

"Today I was talking to Michael Novak who has been in the Michigan house of representatives for 26 years," Mr. Rice continued. "He's known as a person sensitive to public opinion, and he's a no-junket man—if he's interested in a special meeting, he will pay for it out of his own pocket and not the taxpayers'."

"I asked if he still reads his mail. He said, 'No question about it, I do.' I asked if he paid any attention to constituents' opinions regarding particular bills. He said, 'Strict attention.' I asked what it would mean if he got 50 letters on one subject. He said he would really sit up and take notice if that many people were concerned about something."

"He pays attention to lobbyists, too," said Mr. Rice. "When he thinks a constituent has missed an important part of legislation, he'll use a lobbyist's advice to help folks back home understand the issue better."

"Most legislators use the opinions of both constituents and experts, and that's good because either or both can help him in his thinking on an issue. At MICAP, for instance, we quite often get calls from legislators asking about drug legislation."

Impact prepares mailings for both the Detroit and West Michigan United Methodist Conference Boards of Church and Society. The cost to a church (one mailing to the

pastor, one mailing to a key lay person) is \$25 a year. In addition, the conferences supply roughly \$25 a year per church for Impact. Interested churches may receive free mailings on a six-week trial basis. Allen Rice and Bob Hammond regularly brief the West Michigan Conference Board of Church and Society and similar special-interest groups on current issues.

"We don't really know how much influence Impact has," Mr. Rice admits. "But we worked on seven major issues in 1972, and all seven went the way we recommended. We're not saying that's because of Impact, but Impact didn't hurt any either."

In Other States, Too

There are a number of groups similar to Impact in other parts of the country, and more are springing up all the time. Ohio has the Ecumenical Commission on Church and Government, operated under the state's council of churches. The Joint Religious Legislative Committee in Minnesota is cosponsored by the state council of churches, the Minnesota Roman Catholic Council, and the Minnesota Rabbinical Association.

Michigan's Impact is patterned after a national program by the same name which is headquartered in the Methodist Building in Washington, D.C., and directed by American Baptist clergyman Robert Odean. The national organization's mailings are limited to national issues, but are otherwise similar to Michigan Impact newsletters.

Indiana has an Impact program which is sponsored by Protestant, Roman Catholic, and Jewish bodies. The states of Oklahoma, Kentucky, Washington, California, New York, Massachusetts, and Connecticut have similar programs. Says Mr. Odean: "Our aim is to develop networks that focus attention on both state and federal concerns—networks to be serviced by state Impact-like organizations, the national Impact organization, and denominational agencies."

More than 20,000 bills are introduced in Congress during a session, of which only 500 to 800 will be passed. The national Impact office sorts through this mountain of bills and passes on information regarding the issues in which major denominations have shown an interest. Much of the analysis of issues is done by denominational legislative specialists in ecumenical committee sessions. United Methodist Board of Church and Society staff members are involved, for instance.

Like his Michigan counterparts, the national Impact director stresses the importance of congressmen hearing from the people who elected them. "Without constituent response to back it up, a denomination's efforts of interpreting and reporting to Congress its members' feelings is like generals playing games without soldiers," Mr. Odean says.

The national Impact network is used and supported by the United Methodist Board of Church and Society and the Women's Division of the Board of Global Ministries. These agencies also put out their own news sheet, *Action Alert*. This short newsletter is mailed at cost on request, says Dr. J. Elliott Corbett, the Church and Society board's director of church-government relations. Some 6,500 to 7,000 copies are mailed monthly.

Impact's national newsletter handles issues on which all faiths can agree and work together—congressional reform, for instance. ("We may not be able to work together on the Middle East issue because Jewish and Christian groups don't always agree, or on family planning because the Catholics and Protestants don't agree," Dr. Corbett explains.)

Action Alert deals with legislative questions related to United Methodist policies. The February issue, for example, discussed cuts in federal social programs, gun control, and the Equal Rights Amendment. A number of action opportunities are also included in the newsletter. Some effort is made to help readers relate the national issue to their state situations.

But Does It Work?

To discover whether newsletters like *Action Alert* and those published by Impact are doing the job they are designed for, we contacted some Michigan lay people. Mrs. Anne Johnson has been active in social concerns on a conference level through United Methodist Women. She is a member of Cedar Springs United Methodist Church.

"We use Impact news in Sunday bulletins, for one thing," Mrs. Johnson said. "We're a small church of 300 members, but we often get 25 to 30 people lined up to write letters or call legislators. When the parochial issue came up in our state, we took several carloads of people to Lansing to help defeat it. We worked against a proposed state lottery, too."

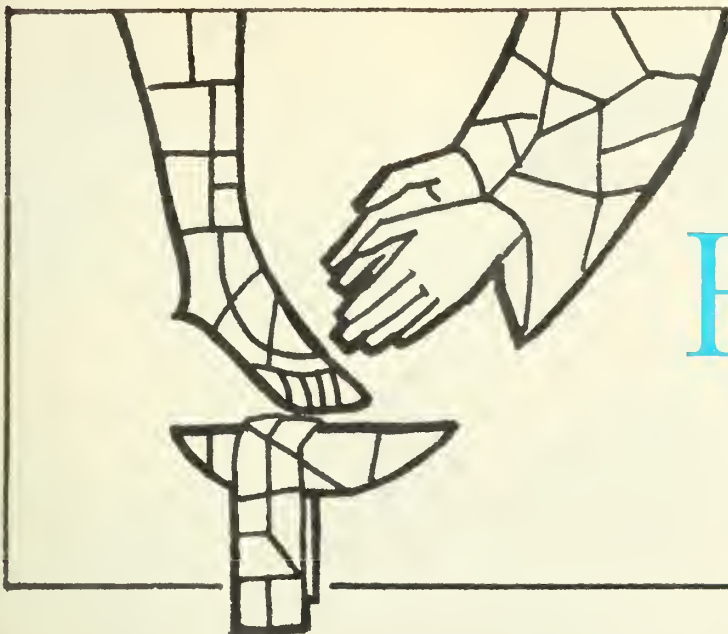
"I think Impact's information is information that you can count on. We're deluged with newspaper articles, and so on. While Impact is not unbiased, we put more store in the information it sends us. The newsletters are so well timed, with such good ideas on what steps to take and when. They are very practical. Many times we hadn't been aware of an issue until Impact told us."

"The national *Action Alert* is good, too," Mrs. Johnson said. "I used it when I was active in the conference women's work."

Mark Fuerstenau is social-concerns work-area chairman for First United Methodist Church in Richmond, Mich. Although he doesn't always agree with Impact's decisions about which issues are most important, he does think Impact and similar informational services are very helpful. He thinks it is "important that things the legislature does are made public."

"Response in my church varies according to issues," Mr. Fuerstenau reported. "We get anywhere from six to ten letter writers out, for instance."

"Other things we've used are newsletters put out by the Detroit Conference Board of Church and Society and also information we get from the national board. This kind of thing is helpful because then the local church person can say how The United Methodist Church stands on issues—you have it down in black and white. When I tell a church group, 'I have these concerns'—that won't carry as much weight as when I pull out one of these newsletters and say, 'We should take action on this because it's our church's stand.' They're something concrete to work from." □



Rubdown

By Anne Grant West

A FEW years ago I was determined to stay away from organized religion. I wanted to demythologize and debunk. I wanted to proclaim my disapproval of low-church pietism and high-church hypocrisy. Yet, there I was sitting on a hooked rug, washing somebody's feet in a Lenten service at the Park Slope United Methodist Church in Brooklyn, N.Y.

I remember how, on a camping trip to the Middle East, we began to notice stone troughs of running water along the roadsides of Arab countries. We soon realized these troughs were provided for travelers to refresh themselves. And the first thing most travelers did, whether they came by foot, camel, or Volkswagen, was to take off their sandals and wash their feet.

In Jerusalem, we found that foot-washing had become an important part of religious ritual. Worshipers stopped at a fountain outside Mosque Al-Aksa to wash their faces, hands, and feet. Physical revitalization symbolized spiritual renewal and cleared the mind for the worship of Allah.

Jesus apparently washed his disciples' feet to teach them humility and, says John, he finished with a command: "I am your Lord and Teacher, and I have just washed your feet. You, then, should wash each other's feet. I have set an example for you, so that you will do

just what I have done for you." (John 13:14-17, TEV.)

Jesus set another example before his death—that of the Lord's Supper—which has been carefully ritualized and strenuously observed through the centuries. But what can you do about washing someone's feet? That's a hard one to manage with decorum.

The Pope ceremonially washes the feet of the youngest Vatican seminarian once a year and sometimes the feet of poor people on Maundy Thursday. Some denominations carry on the custom at the local-church level. But in most of these congregations, foot washing is only part of an annual service, often the most poorly attended of the year.

It is true that we in America do not need our feet washed as often as people in the Middle East. But it might not be a bad custom to resume. Given the pace of our lives, the lack of resiliency in our pavements, and the construction of our shoes, we are not without our share of tired feet.

There is an initial embarrassment to washing somebody else's feet or having your own feet washed. It is a very personal act. My feet are thick-skinned and flat, but I want them treated with respect.

In that Brooklyn church I felt some

kind of awe seeing all those feet around the rug. They were not so different from mine. They deserved to be pampered with soap and water, a salt rubdown, and a baby-oil massage. It was the least we could do.

One girl said afterward that her mother was the only person who had ever washed her feet before. And we parents who had only washed our children's feet had a special feeling for the feet we washed that night.

A college student washed the feet of his first-grade church-school teacher. When she knelt to wash his feet, he admitted later, he wanted to pull her up and say, "You shouldn't be down there doing that for me." But she had been more moved to see him kneeling to wash her feet.

Another college student, home on vacation, said to the girl who washed her feet, "I've never met you before, but now whenever I see you on the street, I'll think, 'She washed my feet.'" She laughed and added, "You can't just turn around and hit a person who's done *that* for you."

There we were, no longer embarrassed—young and old, male and female, conservative and liberal, Blackfoot Indian, Puerto Rican, Irish, Italian, African, German, Norwegian, Swedish, Newfoundlander, and Scottish-American—leaning toward the low church and toward the high church—with our naked, well-loved feet in the middle of the same hooked rug. □



United Methodism's 16th Shrine:

Methodist City, USA

Text by Herman B. Teeter / Pictures by George P. Miller

WHEN the 1972 General Conference of The United Methodist Church designated an entire town, including its 136-year-old college, as the denomination's 16th historic shrine, the conference itself made history. Until then, the shrines had included chapels, churches, old houses, an island, and an Indian mission site—but never a town.

Oxford, Ga., is small—population about 1,160—but who can object if you call it “Methodist City, USA”? Indeed, its 23 historical points of interest previously had required the largest marker erected by the Georgia Historical Commission.

The school is the Oxford College of Emory University. It is a two-year, coeducational institution some 38 miles from Emory University in Atlanta. It can claim more than its share of inventive laboratories, ancient cemeteries, ageless religious and historic shrines—plus the modern structures of a progressive, 500-student school.

The town has no industry, no downtown shopping center, no taverns. There are two grocery stores and a town hall which houses the community center and fire department. The college, chartered in 1836 when Georgia Methodists expanded their educational program, was named for John Emory, a Methodist bishop.

Other Methodist connections are many. The village itself is named for England's prestigious Oxford University where John Wesley, founder of Methodism, went to study and help found the Holy Club.

A Methodist minister-surveyor laid out the town. The streets are named after such early church leaders as Asbury, Whatcoat, Coke, and Wesley. It is believed to be the only town planned and laid out under the auspices of the church.

It is best for Methodist history buffs to tour Oxford in the spring, as we did, when azaleas flamed under April dogwood and towering oaks were leafing out to shade the old buildings: Greek Revival, Antebellum, Gothic Victorian, all mingling with the new styles of

architecture to be found in any American town. There's “Old Church,” built in 1841, and “New Church,” built in 1910 to honor a Methodist missionary who served in China from 1860 to 1907.

A stone shaft stands over the grave of Confederate dead in a woodland glen. Across town, buried in the “Westminster Abbey of Georgia's Methodism,” are three bishops, eight presidents of Emory College, a number of ministers, as well as townspeople.

One of the bishops buried in Oxford cemetery is James O. Andrew, around whose head swirled the bitter slavery controversy that split Methodism asunder and resulted in the establishment of the Methodist Episcopal Church, South, at Louisville, Ky., in 1845. Buried near him, as though she were a member of the family, is the slave girl Kitty who was the innocent cause of division that lasted for almost a century.

Bishop Andrew never bought a slave, but Kitty was willed to him by an Augusta woman on conditions that he bring up and educate the girl and that when she reached 19, she would be free to go to Liberia or remain with the bishop as a slave.

Given that choice, Kitty said: “I don't want to go to that country. I know nobody there. It is a long ways and I might die before I got there.”

Since Georgia law prevented the freeing of slaves—except to give them transportation to Liberia—Bishop Andrew was faced with an insoluble dilemma. Kitty remained with the Andrew family, living in a cottage the bishop had built for her near his own home. Although legally a slave in Georgia, Kitty virtually was a free woman when the General Conference of the Methodist Episcopal Church met in 1844. In a meeting boiling with bitterness, the conference decreed that Bishop Andrew could no longer exercise his duties as a bishop.

Twenty years after the split, General Sherman was on his long, flaming march through Georgia, leaving a wide swath of devastation in his wake. But Sherman spared

In the tower of Seney Hall, named for a New York Methodist layman-benefactor, is a Spanish galley bell given to the American school by Queen Victoria.



One of two Oxford campus buildings that served as hospitals for both Confederate and Union soldiers is 121-year-old Few Hall (above), an outstanding example of Greek Revival architecture. A marker in the woodland cemetery (right) stands over the graves of 25 Confederate war dead.



Emory College, as he spared the adjoining town of Covington, reportedly because Covington was the home of a friend and classmate at West Point. Thus, Covington retains many of its beautiful Antebellum homes.

Early Methodism's 132-year-old church—known as "Old Church"—more than any other building in Oxford represents the ties between Oxford, Emory, and Methodism. Here, on Thanksgiving Day, 1880, Dr. Atticus G. Haygood delivered his famous sermon, *The New South*. Dr. Haygood was a Southerner whose sermon of reconciliation was all the more courageous at a time when

sectional bitterness and animosity still ran deep after the war.

"... there is one great historic fact," Haygood declared, "which should, in my sober judgment, above all things, excite everywhere in the South profound gratitude to Almighty God: *I mean the abolition of African slavery.*" He called on Southerners to be thankful "that our States are again in relations with the general Government." He urged that the South "*frankly recognize some of our faults and lacks,*" and that immediate steps be taken to erase illiteracy among both whites and blacks.



On Wesley Street, near the campus, is the "Old Church" (above) where Dr. Atticus Haygood delivered his historic sermon of reconciliation which led to George Seney's \$130,000 gift. The Prayer Chapel (right) was built in 1875.

"We should not forget what General Lee said . . . when it was all over: 'We must go home and cultivate our virtues.' Lee did that. He forthwith set himself to doing good. . . . We have no divine call to stand guard by the grave of dead issues. . . ."

Haygood's sermon, widely reprinted, met with the warm approval of a New York financier and philanthropist, George I. Seney, whose gifts to Emory College ultimately totalled \$130,000—gifts that at the time may have assured the survival of the little Methodist college. □



Help for Troubled Parents



It is so terrible to think of a parent mistreating a child that society has not been able to deal realistically and effectively with the problem of child abuse. Now, working with such parents themselves, Parents Anonymous shows the way.

By Adair Nelson

EVERY Monday evening for two years a group of young women met in the social hall of St. Paul's United Methodist Church in Redondo Beach, Calif. They all were mothers, and they were trying to help one another with a terrible problem. All of them compulsively abused their children—either physically, verbally, or emotionally.

Child abuse is so despicable that society recoils from

it. It is only recently that we have begun to realize that parents who do it are desperately in need of help.

The mothers who met at St. Paul's were struggling against a psychological problem they were not strong enough to overcome by themselves. They got together because a brave young woman was determined to defeat the odds against her and achieve a good relationship with her child.

"From the time my daughter was two until she was six," Mrs. K. says, "I had been to nine different agencies with my problem, and not one of them offered immediate help. Either I was out of their geographical area, or their waiting list was too long, or they told me to come back in two weeks."

One day she found herself choking her daughter almost into unconsciousness. "I knew I had no more resistance left and was fast approaching the moment when my daughter would be dead. And yet, under all that garbage, was one important fact—I loved her."

She went back to one of the agencies and told them if they didn't help her they would be personally responsible for what happened to the child because they were rational and she was not. They put her in therapy.

During treatment, Mrs. K. began thinking of forming Mothers Anonymous. "Everyone talked about helping the alcoholic, the drug abuser, the sex deviate, but no one had tried to help the child abuser," she says. Her therapist urged her to go ahead and try.

That was early in 1970. Since then, Mothers Anonymous has been changed to Parents Anonymous, Inc. (PA), and its members include fathers as well as mothers. Mrs. K.—a fourth-grade dropout—has organized 35 chapters of Parents Anonymous in the United States and Canada. One is in a prison, the California Institute for Women near Corona, Calif. Its members are women who didn't get help in time to save their babies.

Mrs. K. has lectured, given interviews, appeared on television. "And I haven't put a bruise on my daughter in three years," she announces proudly.

Child abuse takes place at every level of society—intellectual, social, economic. And it is not as unusual as people would like to believe. Dr. James Apthorp, head of pediatrics at Children's Hospital in Los Angeles and assistant professor of pediatrics at the University of Southern California, has said that each year more children under five are killed by their own parents than die of disease.

Nor is child abuse new. Three thousand years ago a Greek tragedy centered on Medea who destroyed her two children in a fit of anger at her husband. The grim plight of the child in 19th-century England has been well chronicled by Charles Dickens.

It is only within the present century that the law has begun to recognize children as persons in themselves instead of chattels of their parents. Laws now restrict the employment of minors, require school attendance, specify polio shots. Still today, however, the courts are limited in the extent to which they can interfere with family living. It was a big step forward in 1959 when California Judge Donald O'Dell ruled that it was not necessary to prove that beatings were occurring to remove a child from dangerous surroundings. It was necessary only to establish that the child's injuries would not have occurred if he had been in safe surroundings. This

ruling has allowed physicians who discover suspicious injuries to suggest protective custody. And if they do, the court may order it without further investigation.

This, however, is only the tiniest foothold into the problem. The child has been removed from a dangerous situation. But what happens to him now?

The obvious answer is to place him in a foster home. Unfortunately, suitable foster homes are usually in short supply, and they seldom are permanent. The poor child may be passed from foster home to foster home, and eventually he may be sent back to his parents under the supervision of a social worker. But social service agencies are notoriously understaffed, and supervision often is minimal. Before long the old abuse pattern is likely to be reestablished, and then the child has to be rescued again and sent off to still another foster home.

Those who work with the problem believe that the parents still make the best guardians of a child—if they are rehabilitated. And so the best hope is that abusive parents will ask for help before it is too late. But with the tremendous censure that is directed toward child abusers in our society, many of them are afraid to admit their problem.

Society's natural human reaction even yet is to call the abuser a fiend who should be castrated or sterilized, sent to prison, and then somehow be rehabilitated. We stopped sending the mentally ill to prison 300 years ago, and those who abuse their children are the most tragic of all the mentally sick. Characteristically, they feel rejected by everyone, including a crying, dissatisfied baby. They strike out; then feel total, overwhelming remorse.

An abusive mother's or father's problem goes back to his own childhood. Almost without exception these parents were themselves victims of beatings when they were children.

Recent research has revealed that an infant learns love almost from the moment of birth, and that the "mothering" and "fathering" a child receives during the first year of life has a large part in determining his own fundamental sense of worth. When a child who was deprived of this early affection becomes an adult, it is difficult for him to achieve a good relationship with his own child or to be a loving parent.

Sergeant Audrey Fletcher, of the Los Angeles Police Department's juvenile division, says that in 23 years she has not seen an abuser who had not once been the abused. "The pattern continues from generation to generation unless it is stopped somewhere along the line," she says.

It is the mission of Parents Anonymous to provide this stop and to help its members become responsible parents. People in PA agree that psychoanalysis may be the best hope for most abusers, but they know that psychiatric help ordinarily goes only to parents who have already put a child's life in jeopardy. And, as Mrs. K. says, "It takes so darned long." PA focuses on stopping the behavior now as well as finding out the why of it. This approach has been investigated and found good by leading authorities—and it is working.

The group deals with six forms of child abuse: physical abuse (beating, burning, or otherwise mistreating the child's body); physical neglect (permitting unsanitary or unsafe surroundings for the child); verbal abuse (making hostile remarks either to or about the child); emotional

abuse (failing to provide loving attention); emotional neglect (ignoring the child completely); and sexual abuse.

Leonard Lieber, a psychiatric social worker who provides professional guidance for PA, says he believes that at least 90 percent of the parents who attend the meetings, even if only once or twice, receive some help. This may be simply realizing that they must temporarily put their child in a foster home. "If they continue attending meetings for at least three months," says Mr. Lieber, "it is almost certain their problem will be put under control."

One of the most valuable tools of Parents Anonymous is the telephone. When parents realize that they are slipping out of control, they can call any other member, day or night, and receive instant help. This may be as simple as having someone take the child for a day or two, or a week or two, until they are again able to cope. But more than once, a call has prevented murder or suicide. A member who is called under desperate circumstances will try to keep the distraught parent talking until someone else can be dispatched to save the child—or the parent.

Members of Parents Anonymous pay no dues or fees. The only cost of membership is the time members spend helping each other. Professionals who help guide their meetings do so without charge. But growth has brought expenses, and whether Parents Anonymous can continue to function and grow may depend on its finding financial backing in the form of a foundation grant. Meanwhile, chapters continue to spring up, and the movement pushes ahead on the basis of an occasional private contribution. Part of the problem in getting financial sup-

port, those involved realize, lies in the fact that many people feel moved to help the innocent child victim but are repelled by the idea of helping the parent, who also is a victim—a victim of circumstances.

Hundreds of letters pour in as a result of occasional newspaper stories and television appearances. Recently a network television series based an episode on actual events that Parents Anonymous has dealt with.

Members of the prison chapter answer all the letters, and this correspondence is extremely poignant. Mrs. K. handles telephone calls in her home, currently with the help of a temporary ACTION volunteer. (Her telephone number is [Area 213] 379-0111. Mr. Lieber, at [Area 213] 328-2380, extension 256, will also answer inquiries. Correspondence can be addressed to Parents Anonymous, 2009 Farrell Ave., Redondo Beach, Calif. 90278.)

"If it weren't for the help given us by St. Paul's Church," says Mrs. K., "I don't know how we could have started the group at all. We simply had to have a place where we could get together to hash out our problems and help new members to find solutions that would start them on the road to rehabilitation." The Parents Anonymous board of directors still meets there, and St. Paul's pastor, the Rev. Lanny Arrowsmith, continues to be available to the group whenever his advice or help is needed.

A member of the church suggested that Mrs. K. ask permission to use the social hall for the Mothers Anonymous meetings. As far as is known, none of the MA members attended St. Paul's. There may not even be United Methodists among them, but they were strengthened by the helping hand of a congregation that believes the church should reach out as far as possible into the community and that church facilities should serve those who need them.

St. Paul's was among the first to offer facilities for Head Start. It also sponsors a church-school class for emotionally or physically handicapped children, and on Wednesday nights there is a tutoring program for students who are having school difficulties. This program is in direct response to the needs of its neighborhood which has many Cuban refugees and a large percentage of welfare families. Members of the church help with the tutoring program.

Other United Methodist churches, also, have made facilities available to Parents Anonymous. For instance, a chapter in Livonia, Mich., meets at Newburgh United Methodist Church. Generally, says Mrs. K., United Methodists and Roman Catholics have been more helpful than any other denominations.

"What makes me feel good as a minister," says Mr. Arrowsmith, who has been St. Paul's pastor for nearly three years, "is that here's a small church that has more social-concerns programs than many larger churches. I believe it's very important to realize that smaller churches can be leaders. We have a regular attendance of about 180. These people really want to do something, and they don't want our facilities to go to waste.

"We would have liked to hope that mothers who came to the Monday night meetings would eventually become part of the church. However, it's a fact that people must learn to love and respect themselves before they can love and help others. We're grateful if the use of our church has helped them toward that goal." □

SAVINGS

By Jane Merchant

This being a day of rain that seems
Not to enjoy itself at all
But dully does the thing it deems
Its duty, to fall and fall and fall,
I shall take out of memory's store
An April-blue exulting sky
Beneath whose ardent arch a score
Of wild canaries glinted by;
An oak-ignited autumn hill;
A mountain wreathed in clouds of flame;
A snowy hemlock all athrill
With joy when seven redbirds came—
Bright memories, gloriously gay,
I saved up for a rainy day.

Baptism: A Focus on God's Love

By C. Douglas Hayward
Pastor, Central United Methodist Church
Stockton, California



IT IS six o'clock on a Friday afternoon and the parsonage telephone rings. It's a member of the church—a grandmother whose daughter and son-in-law are coming to visit on the weekend. A baby has been born in that family recently, and they all think it would be nice to have the baby baptized in the church where the parents were married.

The minister asks if there is a possibility that he might have an hour of the couple's time to talk with them. But it seems the family has a picnic scheduled for Saturday, and the couple is invited out for dinner that night. There is no way, the grandmother implies, for an interview with the pastor to be included in the family's weekend plans, but it is clear that she still wants the Baptism to take place on Sunday.

The minister knows the people only slightly, and he takes the sacrament of Baptism seriously. He does not want to prostitute it or water it down in the eyes of those to whom the act has great meaning. What's the minister to do?

This is a question which every pastor has to face in order to be ready for such occasions. Certainly there are circumstances which force a pastor to let his hard-and-fast rules go by the board. But the principle upon which many ministers—and I am one—have decided to operate is to require a couple to attend an orientation session before the Baptism of an infant or a young child is to occur. In some cases the conference may even be held before the child is born, enabling flexible arrangements to be made for any time in the future and thereby accommodating such things as visits from grandparents.

Have we been right in the kind of requirements we have set up? Before you come to a conclusion, let us think about the sacrament of Baptism and what it means.

Not too long before Jesus' time, the Jews practiced

what was called "proselyte baptism," one of the ceremonies by which new converts were admitted to Judaism. It was probably an offshoot of this rite that Jesus' cousin, John the Baptist, was practicing. John's main emphasis in using it was as a rite of moral purification designed to prepare believers for the approaching kingdom of God.

Jesus, of course, was baptized by John, but nowhere is it recorded that Jesus himself ever baptized anyone. The Scriptures say that he commanded his disciples to do so, though many competent Bible scholars contend that these words were added to the original text later by church leaders to justify what they had been doing. Further, there is no specific mention in the New Testament of the Baptism of children. There is ample evidence to suggest that the early church baptized the infant children of parents who were converted to the faith, but what they did with children whose parents were already Christians is not clear.

It is clear that not long after the church was born, Baptism became an accepted practice, and from the sacramental system which the Roman Catholic Church developed have come some definite ideas about it. For untold Christians before us, this sacrament has been thought of as the means by which the love of God enters into a child and makes him a candidate for heaven. For Catholics, a rather specific formula of words and action is necessary if a child is to have a chance at heaven. (They do have a loophole—which is more than many Protestants allow in their thinking—for those who have never heard of Christ. This is called "Baptism of desire," and it means that if a person had really known that this act was necessary, he would have submitted to it.)

Much of Protestant thought, too, was permeated with the idea that Baptism is the key to heaven's gate. In New England, in fact, one can visit cemeteries with a particular

section set aside for the bodies of unbaptized babies—so that when the angel of the resurrection comes, he will make no mistake but leave them there.

Most of us would reject any concept of Baptism which suggests that, as a result of the act, something happens to the child which changes his relationship to God. This it not to deny, though, that there are some human factors which do make a difference. For example, parents who take their vows seriously certainly influence the child, and when the child learns that his parents have had him baptized and he sees them carrying out the promises they made, this also will have an effect. But the idea that simply because the *right* words have been said and water has been used in the *proper* way means that God has more care or concern for that child—that's something that most of us will not buy. We Protestants have rejected this magical and mysterious understanding of Baptism. The trouble is that most of us have not filled the void with anything positive.

Even if we haven't verbalized it, however, there is a feeling tone present. The popular phrase today is "sacramental universe." Simply stated, it means that we find the whole of creation to be shot through with God's love for us, his children. Everywhere we turn, God has already prepared for us experiences which make his loving-kindness transparent—the gift of a child, the sacrifice of a parent, the comradeship of a friend, the embrace of love. This is how his love for us is communicated, not in some magical rite over which the church has sole jurisdiction.

How do individual sacraments fit into a sacramental universe? The sacraments—and for us Protestants there are two, Baptism and Holy Communion—bring us to a focus so we will remember and be glad in the common stuff of life, looking upon it as evidence of God's goodness toward us.

OR COME at it from a different tack. All activities of life have the potential of holiness in them. There is nothing any more sacred about the "religious" act of baptizing a child than there is about conceiving the child. In fact, so-called religious acts may not communicate God's love to us with the same degree of intensity as some nonreligious acts. Sometimes they don't communicate it at all. But in our faith the sacraments are the means by which we recall all of this: they sharpen, make more plain, say in a formal manner, or make us more aware.

Thus, Baptism (and I am concerned here mainly with infant Baptism, the most common form in our church) becomes a time when we realize, more plainly than we do ordinarily, the love which God has for this particular child and for every other child simply because he is a child. In the phrase from our United Methodist ritual for infant Baptism, it is a time when we recognize the child as a member of the family of God. We do not *make* him a member; we *recognize* that at the moment of his birth he already was. And as a member of that family, he is privileged to share in all that God has given us. This is the implication of what I think it means to say that we are living in a sacramental universe; the whole of it is permeated with evidences of God's loving-kindness toward us; the sacraments focus our attention upon this fact.

We already have talked about what Baptism is not. It

is not an act which has within it the power to change the relationship of the child to God just because the correct words and actions are used. We also would repudiate the more distinctively Protestant idea that Baptism somehow washes away the guilt which the child has because of the fact that he is a human being. This gets all mixed up with the idea that he was born in sin because the act of conceiving him was itself sinful. That old bugaboo is a misreading of what some people call original sin, and it needs to be set to rest along with all other superstitions.

What is Baptism, then? The first thing that invariably comes out when I talk with people about Baptism is that it is a dedication on the part of the parents. The questions asked of the parents in our ritual are very direct. First they are asked if they are Christians, and for me this means that they are associated in some way with a community of Christians. If nonchurch members seek Baptism for their children, we ask them to consider the implications of this question very seriously. In order to answer it in the positive, we urge that they should make up their minds about affiliating themselves with a Christian community. It doesn't have to be ours, but some community it should be. Some parents have been discouraged from going ahead with baptizing their children on this account. But if this is a real dedication on the part of the parents, the vow must be taken seriously.

The parents are asked also to rear their child under the influence of the church. This means giving the church a chance through its church school and other programs to provide Christian nurture. The natural result of this, if the child is so inclined later on, is the process through which the child becomes a confirmed member of the church.

The hardest question of all is the one that is not institutional. It asks each parent's promise to live before the child a life that becomes the gospel; that is, to be an example of what a Christlike spirit is.

Only within the past few years has another important element been given a place in our United Methodist ritual. Now there is a definite place in the baptismal service when the congregation promises to do all in its power to provide the kind of help it can for the child. This means providing an adequate program of religious education by working as teachers and supervisors as well as by providing funds. Persons who are unwilling to do either of these should not respond when that time comes in the service. The lines should not be recited simply because they are there.

Finally, Baptism is a time when we bring into sharp focus the recognition of God's goodness toward us in the gift of children. It is a time to rejoice in the fact that all children are members of his family and objects of his love. Here, one special child illustrates this for all of us, and it becomes especially real for the parents of this one child. So don't ask me to do it in the garden. Baptism belongs in the church at a regularly appointed time of worship when we have gathered as a Christian community to be reminded of God's graciousness.

What's a minister to do? Most ministers have answered that for themselves. How would you answer it if you were in our place? □

TELEPHONE



This mother thought she had taught her children all the basic rules of safety until her teen-aged daughter was shaken severely one ominous night by . . .

The Obscene: Caller

By MARGERY M. SMITH

NOBODY could have convinced me that a telephone call would have such a shattering effect on my teen-age daughter, Katie. Fierce anger still seizes me when I think of that strange man and the terror his obscene words produced.

Katie had been baby-sitting only a few months when it happened. She had been cautious yet unafraid, and managed well with her younger sister and brother so we had agreed that she could baby-sit for our friends and neighbors. Katie thought sitting was fun, and she became very fond of the two little Wilson girls with whom she stayed most frequently.

On this particular evening Katie selected several of her small brother's books to read to the children.

She laughingly told us it was good business to please the youngsters, and she left gay and relaxed.

About 10 p.m. a hysterical Katie phoned us. Between sobs she told me that a man had called and, when he found out that she was alone, he had called back and said terrible things to her. She begged her father to come, and he went immediately. Trembling, I tried to soothe her until her father could reach her, several minutes away.

Details of the story came later that night. The first time this sick, sick creature called, he asked to speak to the "lady of the house." Then he inquired if the "man of the house" was home. Thinking that it might be a business call, Katie willingly fur-

nished the information that she was the baby-sitter, and she would be glad to take a message! This, of course, was the exact situation he was seeking. He called back immediately, and this time, said Katie, his voice was harsh and his language foul. He told her that he was in the neighborhood and would "come and get" her if she hung up. Scared to death, and convinced that he really was nearby, she was afraid to hang up until he had vented his vile tongue and she could take no more.

It was a sleepless night for Katie, and in the following days we began to realize just how badly she had been shaken. She became quiet and anxious, and my heart ached for her when I watched her flinch each time

the telephone rang. No longer was there a noisy race with her sister to answer it. And most alarming of all was her refusal to discuss the incident after that evening.

I called our family doctor and described how very distraught Katie was. Having several daughters of his own, he turned out to be more sympathetic than helpful, but he did prescribe a mild sedative for a few nights to "get her over the hump."

Hoping to find out more about obscene callers, I phoned the police station. They assured me that these calls come all the time.

"It's just about impossible to trace calls," the sergeant told me. "Best thing to do is just slam down the phone."

As to whether or not these fellows would actually seek out their victims and do harm, he said, "These guys get their kicks being nasty on the phone. As far as we can find out they are not the molesters and the rapists. If you happen to get a persistent one who keeps bothering you, though, get a new unlisted number. That should fix him."

I had to agree with Katie that all

this was small consolation to the victim.

Katie never told me all that had been said during that phone call, and I did not encourage her to repeat the words. Calmly, I told her of my friends who had had similar experiences, and that it was natural to be upset. My husband explained that when we are emotionally affected by some event or person, it often requires a good deal of self-discipline to overcome it.

But as to baby-sitting: "As long as I live, I'll never baby-sit at home or for anyone else," Katie insisted. She really meant, "Don't leave me alone at night."

We did not want Katie to grow up to be a timid, fearful woman, and it appeared that she might be headed that way. I thought of my cousin and her torment when her husband is out of town overnight. She puts her child in bed with her and pushes the furniture against the bedroom door.

At our house, we believe in the theory of immediate return. When as a small child Katie had fallen from a pony, we had put her back on before she could protest. So we felt that it was important for her to return to what she grimly described as the "scene of the crime."

Since she previously had agreed to stay with the Wilson children the following Saturday night, we decided that I would spend the evening with her. I knew the tremendous effort it was for her to go back to that house, even with me. But as I had expected the telephone never rang. During the following week, her friend Penny went with her to the Wilsons', and again it was uneventful. But Katie was not convinced. She just was not ready to go alone.

Happily, our relationship was close. Beginning in her preteen days, I had tried to make Katie's sex education a continuing thing. She was an avid reader and, knowing that she was reading articles in the magazines and newspapers, I had tried over the past several years to discuss some of these subjects with her. This gave her a chance to ask questions, and gave me a chance to offer a little moral guidance.

All this helped now for it did not seem unnatural for me to bring up things relating to her experience at the Wilson home. As her confi-

dence returned, she was able to talk about it with me, and this brought more relief each time.

For some time Katie did not want my husband and me to go out in the evening. We indulged her fear of being alone and agreed to have one of her friends spend the evening with her. But the time had to come when she was alone in the house with her brother and sister.

"You won't ever be sure of yourself until you do, Katie," I said. "It is something you have to do, and it won't get any easier by putting it off."

"All right, if I have to," she finally agreed. Her tone assured me that the old dread was gone. This would not be easy, but she was ready.

Katie's "rehabilitation" did not come for six months. Then she returned to baby-sitting in the evening for close neighbors, and to the Wilson home for Sunday-afternoon jobs. We decided it was best for young girls to let the telephone ring when they are alone at night. When we went out, we left the number where we could be reached, and if we needed to call home for any reason, we worked out a signal so Katie would know we were calling.

I often wonder if I could have prevented this. I had not prepared my daughter for the obscene caller. I had cautioned her about accepting rides and playing in lonely places. I had told her what to do at the theater if someone became offensive, and not to open the door without first finding out who was there. Surely if she had been aware of this menace on the telephone, her shock would not have been so severe or long lasting.

My friend Sue has another point. "A woman should never admit that she is alone in the house," she says. "If someone calls for Jim, unless I'm quite sure who it is, I say he is busy and can't talk, and that I'll take the number. This eliminates the fakers." If Katie had only known to do that!

Often these nasty callers speak out when they hear a feminine "hello." Since this incident I've taught my girls to hang up the phone immediately and not to pick it up if it rings again in the next few minutes.

We want our children to be friendly and helpful, but we are also teaching self-protection in all its forms. □

TRANSFIGURATION

By Gary Hickok

nestled in quiet corner or
gathered on mountain point,

we wait.

protected by intense togetherness
and beautiful mutuality,

we wait.

huddled together as the world
rolls on,

we wait.

as men and their children cry
out in exquisite pain and
desolation,

we wait.

and are dumbfounded by the
silence which greets us as

we wait

and ask God where he is.

You Asked...

Many times in the former Teens column young people were referred to psychologists. Isn't a saving knowledge of Jesus Christ all anyone needs?

Many people have been reborn through a Christian experience. But Christ also works through the community of caring—friends, pastors, physicians, counselors, nurses. All persons who have gifts of compassion, specialized knowledge, or skill can be agents of healing. Those who know Christ are committed to love. Loving is giving freely and receiving gratefully from others, including psychologists.

—Dale White

Recently I heard the statement that the National Council of Churches is Communist-affiliated and should not be supported. How would you answer the statement?

Such charges against the National Council of Churches (NCC) have been made for years by a few persons who are unhappy with some of the programs supported and adopted by the council. Whether one favors every NCC activity or not, there is no evidence whatsoever that the council or its leadership have ever been affiliated with the Communist Party. Many of our own United Methodist leaders have been active in the council, including retired bishops William C. Martin and Reuben H. Mueller, each of whom served as NCC president.

—Your Editors

What does it mean to be "in Christ"?

The recent upsurge of those who take this as an "end all and be all" kind of life miss the point en-

tirely. In the Gospels Jesus is seen as one who spends little time talking about God in vague and mystical terms. His was a message of parables, simple stories, and penetrating questions.

For us today the phrase has one inescapable message: the evidence of being in Christ is far more important than the words or feelings. It is a great and terrible thing to be in Christ. Life must be so radically changed that there is hardly time to boast about it. One man who knew this experience more deeply than most of us, put it this way: "When anyone is joined to Christ he is a new being: the old is gone, the new has come." (2 Corinthians 5:17, TEV)

—Bishop James S. Thomas

What is the difference between The United Methodist Church and The Free Methodist Church?

The Free Methodist Church, organized in 1860, grew out of a movement in Methodist Episcopal churches of western New York and now has almost 1,100 churches with about 65,000 members in the U.S. In structure our two denominations are much alike. In doctrine, Free Methodists stress a return to primitive Wesleyan teachings. Strict adherence to the General Rules of Methodism is demanded, and membership in secret societies is forbidden.

—Your Editors

Can you tell me something about the origin of the Korean Creed we use in our United Methodist order of worship?

The Korean Creed (No. 741 in The Methodist Hymnal) came into being in 1930 when the Korean Methodist Church was formed from a union of the two mission movements started by the northern and southern branches of U.S. Methodism. Its chief author was the late Bishop Herbert Welch who was on episcopal assignment in Korea.

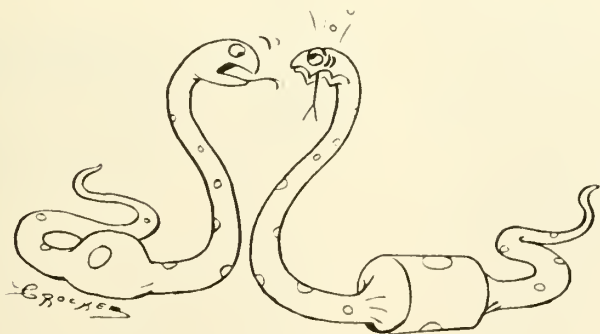
Unlike the Apostles' Creed, which deals simply with historical data, the Korean Creed adds explanatory detail which seeks to make the creed a "teaching instrument," as Bishop Welch expressed it.

—Nolan B. Harmon

United Methodist Bishop, Retired

You Asked . . . is Together's general question column dealing with such subjects as family, Christian faith, church organization, social issues, personal problems, and other concerns. Answers are supplied by church leaders in specialized fields as well as regular contributors Bishop James S. Thomas and Dr. Dale White. Questions should be submitted to You Asked, c/o Together, 1661 North Northwest Hwy., Park Ridge, Ill. 60068.

—Your Editors



"You know very well that
canned food disagrees with you!"

Letters

'ETHICS OF EUPHORIA' BEST RECENT ARTICLE

Harvey Seifert's article *The Ethics of Euphoria* [February, page 17] is one of the best articles I have found recently in *Together*. I appreciate most of the features in your magazine, but if there were more articles like this one, I believe we could get more subscribers.

CLAYTON G. LEHMAN
Altamont, Kans.

OBJECTIONS TO POLICY STATEMENT NOT LOGICAL

The 62 persons from Lompoc, Calif., who complained through *Say It!* in the March issue [page 15] that the general membership of the church was not consulted about the 1972 General Conference statement on U.S. involvement in Southeast Asia are not logical in their objections for these reasons:

1. The General Conference is empowered to speak for the church membership, which elects its members.

2. The Lompoc people say nothing about the fact that the U.S. Congress, the elected representatives of the American people, was not consulted about our engagement in the tragic Indochina war. Much less was there a referendum of the 200 million Americans. The executive in Washington is not empowered to declare war, yet we engaged in one of the most destructive and costly conflicts in our history.

3. The conference was not damning our country. It was condemning the action of the government, which is not the country nor the people as a whole. The Lompoc people represent a group consistently unable to draw

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that distinction, one which began in 1776.

4. I wonder if our friends in Lompoc would have drawn up a protest if the General Conference had supported the President's acts. Would they then have objected to what they call "the process" involved?

ROLAND E. WOLSELEY
Syracuse, N.Y.

CASE OF THE DISAPPEARING HAIR: DECEPTION INVOLVED?

I noticed in the article *Chair Lift to Chair Factory* [February, page 20] that in one photograph Tom Bassford's beautiful hair is flowing freely [page 21], but that on the following page it's discreetly tucked up underneath his hat.

Surely Methodists understand that the length of Tom's hair in no way impairs his obviously outstanding performance and hard work. I just feel it's too bad that those involved felt obligated to disguise his hair. Isn't there enough deception already?

CATHLEEN CASEY, Art Director
Portal Publications, Ltd.
Sausalito, Calif.

Sensitive to the feelings of readers and to official positions of our church, Together in times past has been known to ask a person being photographed to lay aside his cigar before letting our shutter click. Once we even removed a passing beer truck from the background of a street scene. But hair isn't one of our hang-ups, and we know of no official United Methodist position on it.

So, no, Ms. Casey, no deception was involved. But Tom Bassford prefers, when sanding and spray-painting, to keep his hair clean by tucking it under his hat. Seemed a good idea to us, too. —Your Editors

'VITALITY AND MEANING' REAL AT FAITH CHURCH

I was happy to see your March article on Faith United Methodist Church in Phoenix. [See *Sharing Christ's Love in Service*, page 29.] Even though I live in Chicago, Faith Church has a very special, personal meaning for me.

Several years ago my father retired from Methodist work and my parents moved to Phoenix. I worried about their being lonely because we had always had a church-centered home full of noise and activity.

I remember their letters saying,

"We are looking for a church." Wonderful, I thought sarcastically. What church has time for a retired couple, especially with my mother ill?

Then they wrote, "We've found a church—and we love it!" Sure, I thought, whatever makes you happy.

Finally I got out to Phoenix to visit them, and in one Sunday I felt almost as if I had been given an honorary membership in Faith Church. I was amazed by the contagious enthusiasm and lack of pretense. There was such a tangible feeling of vitality and meaning in the congregation that I felt almost sick at not being able to become a member myself.

When I thanked Pastor Ed Daniel for caring about my parents, he seemed surprised that I thought Faith Church people would have a patronizing attitude toward their older members. He intimated it was very much a two-way relationship—my parents gave to Faith as much as Faith gave to them. I came home envious but very happy about leaving my folks with Faith (pun intended).

C. SUE BROWN
Chicago, Ill.

POWER IN THE BLOOD, NOT IN SELF-LOVE

Regarding *Love Yourself First* by William E. Alberts [February, page 31]:

"Theory of Atonement" indeed! How can you love yourself with the kind of love Jesus was talking about until your sins are forgiven and you are at peace with God? It is because I know Jesus loves me that I know he loves all people. It is because I know he forgives my sins that I realize he offers this same salvation to all people, but woe unto us "if we neglect such a great salvation." I also believe that God is just and will judge all men according to the light they receive.

No wonder the theologically conservative churches are growing while we lose out. There is power in the blood but no power in self-love.

VERNA MAE HEBRINK
Preston, Minn.

FEBRUARY JOTTINGS, ADDENDUM

Did you know that Krys Holmes, mentioned in February Jottings [page 3], is the granddaughter of E. Leigh Mudge who was associate

editor of Methodist publications some half century ago? He also contributed many poems and other items during the following years.

I thought the reminder might increase your faith in your own children and grandchildren.

MRS. OLIVE MUDGE
Pacific Grove, Calif.

It does indeed. And we also appreciate Mrs. Mudge's wifely pride in her late husband and her grandmotherly pride in Krys.—Your Editors

A REGRETTED DECLINE OR A FLAT TURNDOWN?

In the January News section [page 10] I read: "Vice-President and Mrs. Spiro T. Agnew turned down an invitation to homecoming activities at First United Methodist Church in Lynchburg, Va., where Mrs. Agnew's grandfather, the Rev. William B. Judegind, had been pastor."

I would really like to know what a magazine that is supposed to promote togetherness and brotherly love has to gain by that kind of reporting. Did you inquire if the Agnews' response to the invitation was a regretted decline or a flat turndown?

JOE W. SMOYKEFER
Coyle, Okla.

Mrs. Agnew's letter was cordial and warm. She said, in part: "The Vice-President and I appreciated very much your kind invitation . . . We regret that we will be unable to attend because of prior commitments." And she went on to mention her grandfather's service to the Lynchburg church and her own childhood in a Methodist household. Together news items are written to convey basic information concisely. If, in our haste to call attention to Mrs. Agnew's Methodist kinship, we seemed to suggest that her letter was brusque, we're sorry.—Editors

HAVE WE LOST PASSION FOR SOULS?

I deeply appreciated your splendid editorial, *Recovering a Vital Sense of Meaning* [February, page 1].

When my wife and I retired from the mission field (Brazil, 1911-52), I saw the trends and have been deeply concerned about our church's failure to grow. Have we lost the passion for souls that led John Knox to cry out: "O Lord, give me Scotland—souls—or I die!"? Are our invitations to discipleship

really meant as an earnest plea for decisions? Do we expect decisions? Do we go after them?

The charismatic movement began in John Wesley's time. In time the emotionalism of the enthusiasts displeased the conservative element, and the emotionalists finally withdrew, leaving the conservatives even more entrenched in their conservatism. Now that a new charismatic movement is going over the country, I hear that some of those warmed by its fervor are discriminated against in some ecclesiastical circles. What we need is a sane experience of Pentecost, without the excesses of emotionalism or the chill of the deep freeze.

CHARLES A. LONG
Placentia, Calif.

LET'S NOT TALK OURSELVES INTO DEFEAT

I want to comment on the editorial in the February issue.

While we must face facts, I think we need to be careful not to emphasize the negative aspects of The United Methodist Church today.

In general I agree with Dean M. Kelley's conclusions in his new book, *Why Conservative Churches Are Growing*. But it bothers me that you say, "Today those on the lower rungs of the socioeconomic ladder pay little attention to The United Methodist Church." What is your evidence for this? I know from experience that there are millions of Methodists among the blue-collar workers.

It is my conviction that any United Methodist church with creative leadership, both ministerial and lay, can grow. It means taking risks, but it can be done if we don't talk ourselves into defeat.

K. HENRY KOESTLINE
Miami, Fla.

STATISTICS DON'T TELL THE TRUTH

We United Methodists may have had an increase in membership in 1971 instead of the loss you grieve about in the February *Viewpoint*. Statistics don't tell the truth.

We have suffered hundreds of thousands of losses due to correction of the rolls—reconciling numbers and names, marking "deceased," "transferred out," and "withdrawn" the nonexistent or those who actually were lost as long as 50 years ago. Further, we've had to report losses in the merged church

of people who didn't merge, not being for it.

Our treatment of statistics should be affirmative rather than negative as it almost always is. We are guilty as a church of sloppy roll-keeping. Overworked or indifferent pastors and/or distracted church members account for the apparent debacle.

D. MOUZON MANN, Dist. Supt.
Hope, Ark.

TV DIDN'T JUST DIE; IT WAS 'FUNERALIZED'

Hurrah! You had the courage to print an anti-TV article! [See *Our TV Died . . . But Our Children Survived*, February, page 25.]

We are another survival family, having "funeralized" our boob tube last May. We had become sensitive to the lack of interpersonal relationships as we were held entranced and immobilized. The amount of time available for such relationships was at a premium after newspapers were delivered, music lessons practiced, and homework completed.

Like Zena Collier, we found some good things on TV, but we decided that by and large the programs are geared to selling a product and are aimed at the mental level of a 12-year-old. As parents we decided that we did not want that kind of mental diet. So, because we found it impossible to ration our boys' TV consumption, we took the more drastic step.

Results? Our house is as busy as ever, minus the parent-child conflict over what TV is worth seeing. The foreign student in our home is receiving a much better image of American life. Our sons (13 and 16 years) have not suffered undue peer pressure. Instead, friends come readily to build models, learn guitar, or play games, and there are even conversations with parents. Imagine all four of us at one time in the living room talking to one another!

MRS. CARL SIKTBERG
Oak Bluffs, Mass.

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To See Right Prevail

By Gerald H. Kennedy
United Methodist Bishop (Retired)

How blest are those who hunger and thirst to see right prevail; they shall be satisfied.—Matthew 5:6, NEB



IN OLDER translations of the Bible this beatitude usually reads something like this: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." The New English Bible brings us a deeper insight. How much sharper it puts this beatitude when it says that we must hunger and thirst to see right win. At once it moves us into the realm of commitment to the contemporary life and tells us that action is necessary on our part.

We are familiar with the word *righteousness*, but it comes to us with the feel of being a religious word and we actually do not know what it means. But to say that we are committed "to see right prevail" removes any tendency merely to contemplate or vaguely hope for a good outcome.

In this new translation we find that even the Beatitudes come with

a demand for decision and action. We can never be satisfied to lose ourselves in some vague hope that something we call righteous may be done. We are driven to personal commitment. We shall be on the side of right whenever it becomes apparent to us. Truly, this would not be a bad definition of a Christian: a man who is utterly committed to helping right prevail.

Bible Demands Action Now

We sometimes forget that action is a very important part of the gospel. As religious people we are prone to dwell in the spiritual realm and deal with spiritual things. Somehow we get the idea that with such spiritual realities there is plenty of time and there is no need for us to be in a hurry. That fine religious spirit, Dora Greenwell, put it like this: "The curse of religion is the habit of transplanting into a vague future tense what Christ offers us now."

The New English Bible turns vague things of the future into present demands for decision. Jesus was constantly turning our general nouns into precise verbs.

The spirit of the Bible as a whole is one of *action now*. The word from Joshua to the people was, "But if it does not please you to worship the Lord, choose here and now whom you will worship: . . . But I and my family, we will worship the Lord." (Joshua 24:15, NEB.) The demand for decision is always followed by

the demand for loyalty to God.

And the gospel has that same demand for choice and action. We cover it over with special terms and words that excuse us from decision. But the teachings of Jesus, even in the Beatitudes, carry that same ancient demand for action now.

Since becoming a pastor again, I am haunted by some memories of the last church I served before I was elected a bishop. My sermon was broadcast live each Sunday by a local radio station, and I had to be ready to start preaching promptly at 11:30½. My assistant was a young man who was director of the Wesley Foundation at the University of Nebraska, and one of his roles in the service was to deliver the morning prayer.

Occasionally something would happen to prolong the service, and I would watch the clock nervously, wondering if we would be ready to go on the air just at the right time. But was my helper bothered by that clock? Not a whit.

On those Sundays just like any other he would deliver the morning prayer as if he had plenty of time. Yet I never could bring myself to say to him, "Please just pray about two minutes this morning." He was such a sincere, religious boy, it would have seemed a sacrilege.

I have been in enough worship services to decide, though, that some preachers aren't very concerned about wasting a few minutes here and there. It doesn't seem to

freaks

The Jesus Trip: Advent of the Jesus Freaks

"At least they're not on drugs." "They are moral." Much is being said regarding the Jesus movement. Will it have lasting significance or is it a fad? Lowell D. Streiker's vivid first-hand account is "... well worth reading." —*Publishers' Weekly*. "One of the best offered on the subject!" —*Bookstore Journal*. Paper, \$1.95

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Roger L. Shinn, winner of the 1971 Abingdon Religious Book Award, combines his WW II combat diary with an enlightened 20th-century look at the phenomenon of war. A critical examination written by one who has been there. \$5.95

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Haircuts and Holiness

If you have ever doubted the reality of any Christian precept or questioned privately your true feelings about God, you may find answers in this extraordinary book by Louis Cassels. Excellent for group discussion or private reading. Paper, \$1.75



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matter to them what time the service ends. My own feeling is that it's possible to preach an eternal gospel and still be aware of the passing minutes.

This is not to say that we ought to be in a hurry or give the impression that we are short of time. But if we are Christians, we have a great sense of the importance of what we do when we worship. The great worship services of the church, when they are biblical, are always short and sharp. The spirit of Jesus does not encourage loafing and wasting time. We are called to a decision and we are asked for a commitment.

A deeply troubled college student committed suicide. The note he left said simply, "I am tired of being so damn happy." That seems to me a fitting epitaph for all who have found religion to be merely contemplation. All men need the sharp word of our Lord that lays upon our conscience the demand for action immediately.

The Church's Record

And now let us look at the church as a fellowship of people who "hunger and thirst to see right prevail." The church has been mixed up in political affairs for 1,900 years. Indeed part of its task is to turn mysticisms into politics.

A young man came to see me some months ago and said, "I am going to run for political office and would like to have your support." I knew him and I had known his father. He is bright and already has given himself for certain great Christian purposes.

I said to him, "Well, John, I do not think you can win in this race, but you have lifted up my heart." I told him that nothing thrills me more than seeing bright young men go into politics. In a democracy like ours, it makes the difference between life and death. "Of course, I will support you the best I can," I said.

Our hope does not lie in turning our backs on politics. Rather, we must support men with ideals and commitment who make politics their Christian road to service.

Every tyrant from Nero to Hitler has found his chief enemy to be the Christian church, and every tyrant seeks first of all to silence it.

Today there are many among the younger generation who regard the church as hopeless. It does not act, they say. It does not lead. Sometimes I want to say, "How long, O Lord, must I put up with this perverse generation! They know nothing more about it than a rabbit!" There is no institution in our modern life which has stood rigid examination and bitter criticism and come out with a better record than the Christian church.

Think of those periods of intense persecution. Young men and women joined old men and women as they stood for truths and Christian propositions more precious to them than life. Why don't the critics speak of this and remind us of this great history of perseverance and success?

Nobody ever referred to Jesus as boring. He was thought of as a troublemaker and one who stirred up people, but never as a bore. Today it is quite a different story. Too often a sermon is a boring discourse by a boring person, and some of the activities and meetings of the church are examples of boredom, too.

The great prophetic strain in our religion which Jesus inherited was made up of men who were regarded as extremists. Did you ever see that cartoon of Amos speaking his hard words of judgment upon the evils of Israel's society? A man standing nearby is saying to him, "Yes, I know, Amos, but tell me a little of what's *right* with Israel."

That was not the prophet's way, and the church has had at its center men in the prophetic tradition. One of them was Jesus, saying in this beatitude, "How blest [which is to say, "How fortunate and how to be envied"] are those who hunger and thirst to see right prevail." If we take the time to look, we shall find such men among our contemporaries.

Look at Your Church

Finally, let us look at the local church in the light of this text. Think of your own particular church, large or small, in the country or in the city. You may have memories of great preachers and great laymen of the past, and we are all in debt to them. But so far as a free church in America is concerned, it is always within one generation of extinction.

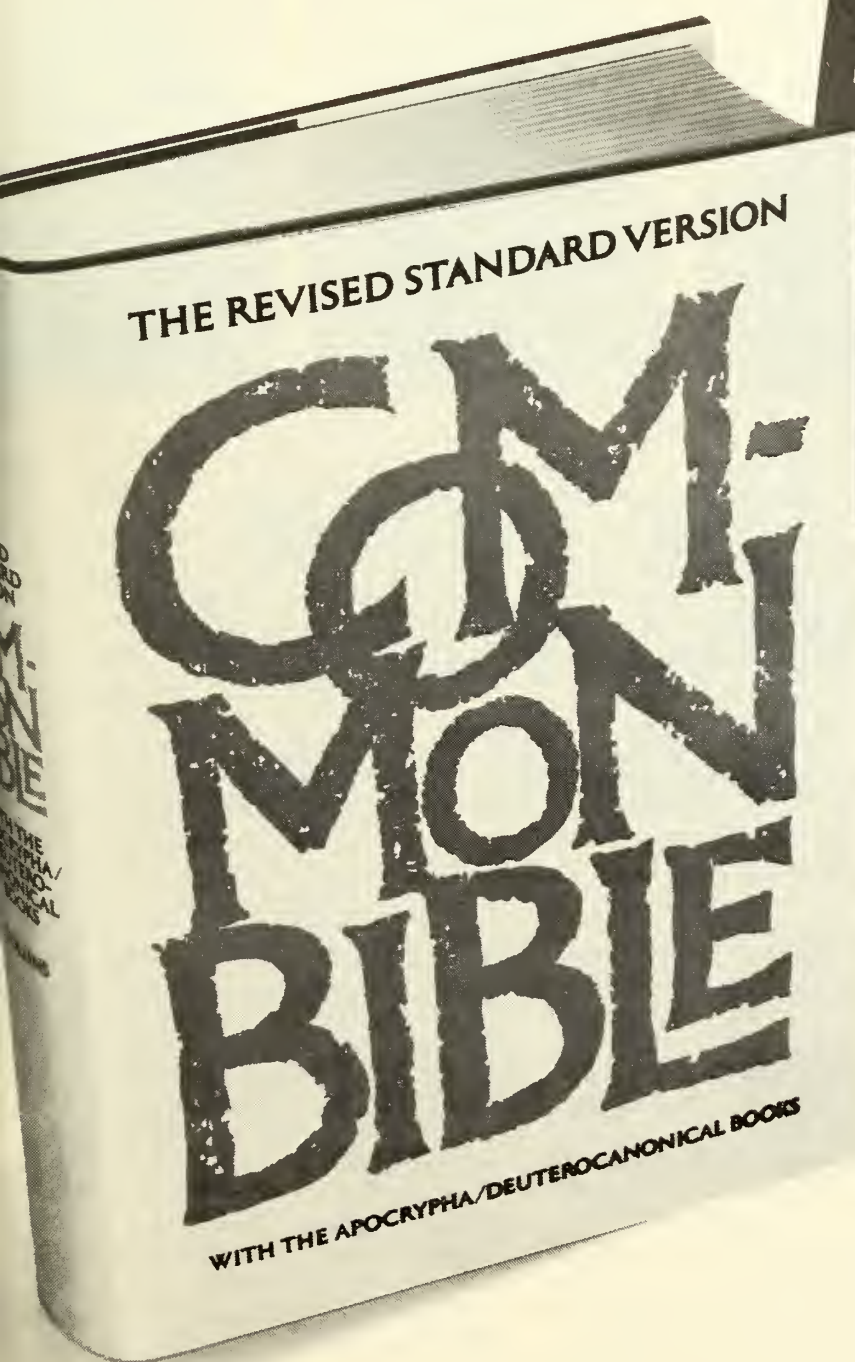
In a society that does not support the church through public taxation but through the freewill gifts of its members, the church can endure only as long as men think it is worth giving to and sacrificing for. Just as soon as a majority of Americans come to the conclusion that it is not worthwhile and not worth the cost, the church is finished.

Who are the people of this generation and what is their nature? Let me refer to the prevailing spirit of many in the words of that great moralist, Frank Sinatra, confirming Albert Camus' insight when he said, "I am for anything that gets you through the night, be it prayer, pills, or a bottle of Jack Daniels."

That is where most of the people are, and they are looking for something or someone to give them leadership. When the church is dedicated to seeing that right prevails, it gives such a generation leadership and an example. This is a dangerous thing, but it is really a great day for the church. We are not called upon to give the latest word of the new style but to show the community that we are a people who hunger and thirst to see that what is right has support and ultimately will win.

William Taylor was a great evangelist in the Methodist tradition who lived for a time in San Francisco. When I was in Australia a few years ago, I found his footsteps in that country, and I learned something about him I had not heard before. As part of the great evangelistic campaigns he conducted, he would call for new converts to dedicate themselves completely to Christ and his cause by dedicating their money. The climax of the meeting was a call for tithers.

I thought about that and was troubled by it. But as time went on, it occurred to me that William Taylor saw things more wisely than I first thought. Until a man has publicly declared himself to be a part of the fight to see that right prevails, and is willing to give his money and his whole life to that cause, he is not completely committed. And that is one of the things to consider seriously in this Lent of 1973. □



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The Twelve Who Walked With Christ



THE TWELVE figures on these pages, each three feet high and carved from aged chestnut, meant a year's work for a dedicated sculptor who came from eastern Europe to live and work in an isolated area of West Virginia.

The Twelve Apostles, arranged along a rear wall on the first floor of Wesley Chapel at West Virginia Wesleyan College in Buckhannon, W.Va., have become an important attraction for visitors since the multi-million-dollar chapel was built several years ago.

Wolfgang Flor, the sculptor, said after completing his work: "I feel about the *Apostles* much like I probably would feel about my own children. They are all mine. I have enjoyed them while I had them, but when they are ready to leave me, I must be ready to give them up. I will feel a little sad and empty for a while with them all being away from me."

Mr. Flor obtained the chestnut

wood by buying and dismantling an old barn. Completing roughly one figure a month, the sculptor devoted most of a year's waking hours to the project. But first, he prepared for his monumental task by studying numerous volumes devoted to the apostles and consulted with religious experts to learn as much as possible about the men who followed Christ.

Each piece was first executed in clay, and the final designs came largely from these models. Many have noted that Mr. Flor's renditions are not the usual ones of bearded, rather elderly men. Instead, most appear to be in the prime of life—the kind of vigorous, rugged men Christ would want to follow him.

Mr. Flor says he has no particular favorites among the figures. "I like certain qualities in each of them. But if I could take any of them home with me again, I would have to choose two—Philip and Judas. I see in Philip the things that are good, and I see in Judas the things that are bad."



JAMES



MATTHEW



PHILIP



PETER



JAMES THE LESS

Not that he despises all things about Judas Iscariot. "His head is turned so that he will be the only one facing away from the rest," Mr. Flor explained. "He is clutching his moneybag to his heart. He is sorry and sad. He does not wear the expression of an evil man. In my opinion he could not have hanged himself if there was not some good in him. He could not bear what he had done."

Each of the figures has a warm and mellow finish, resulting from the sculptor's unique sulphur-water treatment of the wood. Using polluted water out of a coal mine, he rubbed the solution into the wood. "It turns a bluish-gray tone," he said. "Then I went over each piece with umber. Without the mine water I could not have gotten the finish I desired." Commercial stains, he said, tended to distort the features.

"I tried to work a symbol into each of the apostles," Mr. Flor said. Andrew's symbol is the cross because "he was crucified on the X-shaped cross since he felt unworthy to die like his Master."

Of all the figures, the face of Philip impresses observers as the most peaceful. To Mr. Flor, Philip represents the ideal man of good.

To the figure of Gospel writer Matthew, Mr. Flor added a book. In his left hand is an empty moneybag, representing his former profession as a tax collector.

To many, however, Peter is the most impressive. "He probably has a more dominant face than any of

the others," says Mr. Flor. His symbol is a key, representing the key to heaven. In his left hand he holds a sword to recall the incident when he cut the ear of the soldier in the garden. "I tried to emphasize the heavenly might over the earthly might by having Peter point the key toward heaven and the sword downward."

Mr. Flor's other comments about his carvings are almost as interesting as the figures themselves.

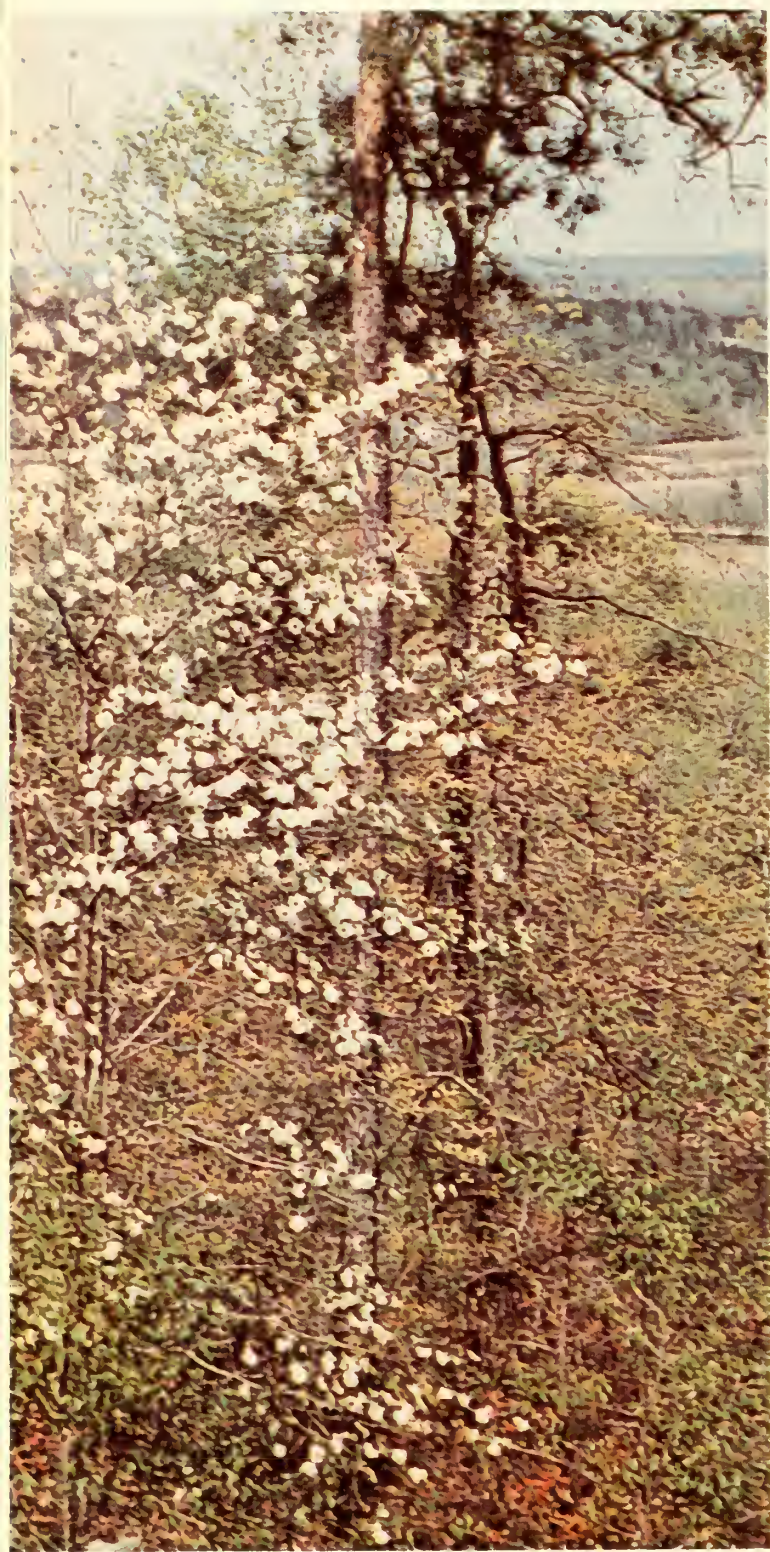
"James the Less was probably the most educated of the apostles. He studied law. His symbol is the scroll, to represent the law and order for which he stands."

Of Thomas: "His face expresses the most doubt. He lifts an eyebrow. He points his finger to himself with a doubt saying, 'Not me. I am not ready to believe everything.'"

Of Jude: "His symbol is the boat. He is the one apostle who traveled most. He traveled to different countries preaching the gospel. In the design I tried to reflect the feeling of the sails and the wind in his robes."

Whatever his present work at his quiet home in a remote mountain community near Gaines, W.Va., one can be sure that Wolfgang Flor, native of Silesia, has not forgotten a single line in the faces of the 12 figures to which he devoted such consummate skill and sensitivity.

Presiding in quiet, solemn dignity from their places in the sanctuary of Wesley Chapel, *The Twelve* stand also as a tribute to one man's artistry and dedication. —Herman B. Teeter



By Jo Grimm

ON PASSING THROUGH

Wave on wave
the carpeted hills
roll in mountain rhythm—
Roll and wind, climb and pitch
Past my gypsy craft . . .

Tree after tree
the forest
grows dear to me until
Oak, the hickory, the pine,
Dogwood and sweet mimosa
Pull mightily—
Slow
The rolling hills down
To one
Shaded
Softly scented
Hillside.

Kaleidoscope

A CHRISTIAN focus on the visions of reality and illusion that come to us from books, music, broadcasting, the theater, and other art forms.



Print

For the first time since the Reformation, all Christians can now read the same Bible. **The Revised Standard Version Common Bible**, published in Great Britain in January and in the United States on April 2, is acceptable to Protestant, Roman Catholic, and Orthodox churches.

The new *Common Bible* contains the second edition of the RSV New Testament, the RSV Old Testament, and the books Protestants know as the Apocrypha. This gives all *Common Bible* readers a chance to get acquainted with the Scriptures of other Christian communities.

Several British and American publishers hold licenses from the National Council of Churches to publish all RSV texts, including the *RSV Common Bible*. The first copy of the *Common Bible* I have seen is published by William Collins Sons & Co. (\$7.95, cloth; \$4.95, paper).

"It really requires a good deal of credulity to believe that Jesus never existed," observes Bishop Stephen Neill in **What We Know About Jesus** (Eerdmans paperback, \$1.25), thus turning the tables on the skeptics who are always saying, "Prove it." Without someone like Jesus Christ as he is depicted in the Gospels, the bishop points out, the Christian movement could not possibly have come into existence.

In this low-key, yet readable little book Bishop Neill examines the disciples, the earliest Christians, the evangelists who wrote the Gospels, and finally the passages in the Gospels in which Jesus tells us about himself. This historical examination yields a picture of Jesus that is more human, more real and winning than many traditions of the church have let him appear.

In **The Poetic Jesus** (Harper & Row, \$3.95) English poet and naturalist Andrew Young gives us a compelling picture of Jesus in the context of the people and traditions of his time.

This book dwells on the poetry in what Jesus said, but it isn't written in poetic form, so people who don't care for poetry don't need to miss a rich and stimulating view of the Master and his message.

"There were two things I wanted to do. I wanted to show the things that had to be corrected. I wanted to show the things that had to be appreciated," said an early humanitarian with a camera, Lewis W. Hine. He took photography seriously, as many photographers do today. The work of eight of them is represented in **The Concerned Photographer 2** (Grossman, \$14.95).

Cornell Capa, a very distinguished photographer him-

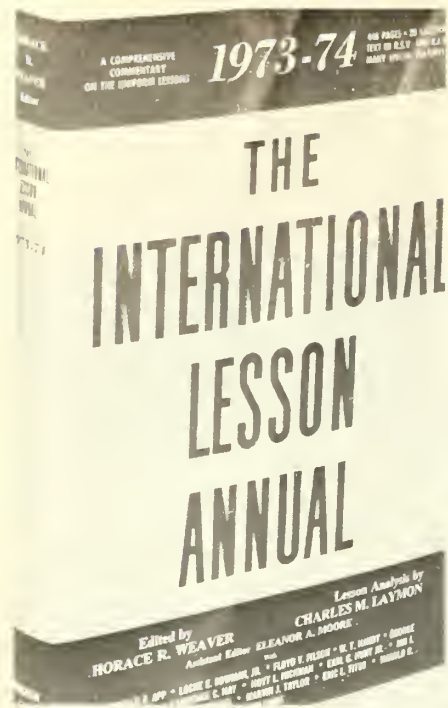


Severely wounded in World War II, W. Eugene Smith was determined to affirm life in the first picture he took back home. It was this one of his children. From The Concerned Photographer 2.

self, assembled this collection of photographs by Marc Riboud, Dr. Roman Vishniac, Bruce Davidson, Gordon Parks, Ernst Haas, Hiroshi Hamaya, Donald McCullin, and W. Eugene Smith. They begin with Marc Riboud's view of people on the Great Wall of China and end with W. Eugene Smith's famous picture of his two children going from darkness to light. In between is a world of people and places, war and peace, life and death. If you study them without turning too quickly past painful pages, you will never be quite the same again. Nor would you want to be.

Less heat and air conditioning in shopping centers, theaters, and restaurants by 1975, and in public buildings, schools, homes, and hospitals by 1976. Gasoline rationing by 1980. By 1987 world conflict over existing energy sources. By 2000 an irreversible water shortage. And by 2030 a hotter world climate and possibly the melting of the ice caps.

Research chemist Lawrence Rocks and science professor Richard P. Runyon make these ominous predictions in **The Energy Crisis** (Crown, \$5.95, cloth; \$2.95, paper) and say they will come true unless we start developing a long-term policy for national and international survival immediately. "We must win a larger



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energy base during the next several decades in order to buy the time and opportunity to develop an atomic-powered industrial environment and the worldwide acceptance of a plan to ultimately lessen world population and resource consumption rates," they say.

They admit to a pervasive sense of pessimism about this, however. "The present world political and social climate, with man pitted against man and nation against nation, appears to preclude the massive cooperative worldwide effort necessary to keep the lights turned on."

A brilliant young French scientist discovers a new source of energy in Romain Gary's new novel **The Gasp** (Putnam, \$6.95). Marc Mathieu finds a way to harness the life-force itself as it escapes from the human body at the moment of death.

Outwardly the gasp in the novel is a little ball that glows, pulsates, and jumps around, but the energy within it makes the atom obsolete. Mathieu tries to forestall an international arms race by giving the formula to all major powers, but nations engage in an equally deadly race to be the first with their gasp installations. Man-kind escapes being reduced to an animal state by a hairsbreadth.

This is a first-rate adventure story that goes deeper to become a powerful statement about the cosmic properties of the soul and the unhealthiness of a power that would keep it from joining the rest of itself. We begin to realize that this is the ultimate human degradation. *The Gasp*, too, is a love story—the story of the love between Mathieu and his wife, May, which sustains them both in the maelstrom of espionage and the private torture of Mathieu's creative depressions.

Romain Gary is both a fine novelist and a distinguished French statesman—he held ambassadorial posts under President de Gaulle—and *The Gasp* is not another *Mission: Impossible* or *Dr. Strangelove*. It is a strong and wise novel that can be read on several levels.

With the fighting in Viet Nam over—for us, at least—and our fighting men and prisoners home at last, we come to the controversial question of what to do about the sixty to one hundred thousand young

Americans who chose exile to fighting in a war they said was immoral.

Right now the majority of Americans, with the President, don't accept the idea of any kind of amnesty for these men. Others are willing to let them come home to alternate service, and still others believe that they are heroes and should be able to come home with honor—if they still want to come. (A number of exiles already have said that they plan to become permanent residents of Canada or Sweden, the two countries to which most of them fled.) The debate will be painful.

For people who have not made up their minds or who think it's oversimplifying to lump so many men into a single judgment, **War Resisters Canada** (Knox, Pennsylvania Free Press, \$4.95) is a useful book. While it is clearly sympathetic to the men, it still presents facts that will help a thoughtful reader form an independent judgment. Author Kenneth Fred Emerick, an assistant professor and librarian at a state college in Pennsylvania, spent two summers interviewing resisters and sharing their lives.

Two other books on the subject are briefer. **They Can't Go Home Again** (Pilgrim Press, \$4.95), by Richard L. Killmer, Robert S. Lecky, and Debrah S. Wiley, sees the resisters as young people who were taught the virtues of justice, human dignity, self-determination, and love and then found their parents and teachers rejecting these ideals in practice. **American Deserters in Sweden** (Association Press, \$5.95), by Thomas Lee Hayes, lets the men talk for themselves.

Mr. Killmer, a Presbyterian minister, is director of the National Council of Churches' Emergency Ministry for U.S. Draft Age Emigrants in Canada. Mr. Lecky is associate director of the National Council's Department of Ministry, and Ms. Wiley was with the Department of Ministry. Mr. Hayes is an Episcopal clergyman and peace activist who served as chaplain to the resisters in Sweden for nearly a year.

United Methodist minister Chester A. Pennington believes that too many church people are basing their Christian commitment on something less than the whole gospel, and that churches are being torn apart by a tendency to grasp a partial truth and defend it as if it were whole.

In **Half-Truths or Whole Gospel?**



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(Abingdon original paperback, \$2.25) he tries to find solutions to this problem by raising questions that were addressed to Jesus, examining their scriptural settings, and then asking how they relate to our situation in the churches today. The answer, he says, is that when Jesus said "love your neighbor," he had already said to love God first. If we seek God's will for our lives first, then the ability and desire to love our neighbors will follow.



Television

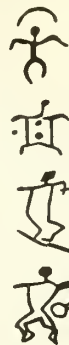
Religious groups opened fire on three top television programs this past season, but ratings for **All in the Family**, **Bridget Loves Bernie**, and **Maude** have been unshaken. All three have remained in the top-ten ratings, according to John Cowden, vice-president of the CBS network, which airs all three.

The Anti-Defamation League of B'nai B'rith criticized *All in the Family* for presenting Archie Bunker as a lovable bigot and for popularizing ethnic slurs. Several Jewish rabbinical organizations attacked *Bridget Loves Bernie* for its treatment of intermarriage between a Jewish boy and a Catholic girl. They felt it treated the subject of intermarriage too lightly. Roman Catholic protests about *Maude* centered on a two-part episode in which Maude and her husband decided that she should have an abortion.

In spite of these group protests, Mr. Cowden reported that "the criticism has not been substantial from individual viewers."

To me, the interviews with Henry Kissinger and former president Lyndon Johnson that CBS carried earlier this year were television at its best. But while they were being aired, NBC's *Ironside* and ABC's *Kung Fu* and *The Streets of San Francisco* had their best ratings of the year.

Then, while all the critics sang the praises of the Joseph Papp-New York Shakespeare Festival's three-hour telecast of *Much Ado About Nothing*, again on CBS, *The Partridge Family*, *Room 222*, and *Love, American Style* on ABC, and NBC's *The Little People*, *Circle of Fear*, and the *Bobby Darin*



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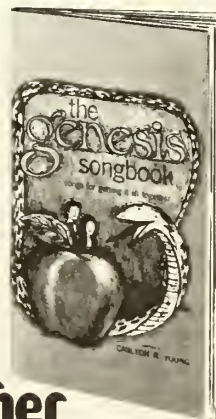
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Show, had their best ratings of the year.

Before you decide that ratings are rigged or that American viewers are a bunch of clunks, take heart over **The Waltons**, also on CBS. This low-key program about an Appalachian family in the midst of the depression has gotten better and better ratings as the season has gone on. This has been a refreshing surprise to everybody, but maybe the current wave of nostalgia that engulfs us is stronger than we realize.

The Walton family and their big old house that needs paint put you right back into the depression days of the thirties when people worried about food and clothing instead of nuclear arms, struggled with very real problems instead of with the powerlessness so many people feel today, and savored every little luxury as a special sweetness. Whatever the reasons for the success of this show, we can be very grateful because it gives us a family that puts Christian principles into daily living in a strong, unsentimental way.

Specials on the networks (all times for eastern time zone) . . .

April 17, 10-11 p.m., NBC—Upon This Rock. Easter tour of St. Peter's Cathedral narrated by Sir Ralph Richardson.

April 19, 8-10 p.m., CBS—The Waltons. Special two-hour drama.

April 22, 8-9 p.m., ABC—A Man Who Was Called John. Raymond Burr as the priest who became Pope John XXIII.

April 23, 9-11 p.m., CBS—Rex Harrison as Don Quixote in a film made by the BBC and Universal Pictures.

April 24, 8-8:30 p.m., ABC—Cricket in Times Square. Animated special for children.

April 24, 8:30-10 p.m., ABC—Man Without a Country. Cliff Robertson in drama based on a classic book.

April 24, 9:30-11, CBS—The Lie. Playhouse 90 presentation of an original drama for television by the great Swedish film director Ingmar Bergman.

April 24, 10-11 p.m., NBC—The First Impact. Alistair Cooke on elements of American life that have a special appeal for him. Twelfth episode of *America*.

April 25, 8:30-10 p.m., NBC—The Going Up of David Lev. Brandon Cruz (Eddie in *The Courtship of Eddie's Father*) plays the title role in this film made in Israel. Topol, Melvyn Douglas, and Claire Bloom also star.

April 27, 9-10 p.m., NBC—An American Experience, with Chet Huntley.

April 28, 10-11 p.m., ABC—The Building Innovators. On modernizing the construction industry.

May 8, 10-11 p.m., NBC—The More Abundant Life. Final episode in *America*.

May 14, 10:30-11 p.m., ABC—What

About Tomorrow? ABC News and Massachusetts Institute of Technology consider how to handle future advances in science and technology.

May 20, 4:30-5:30 p.m., NBC—Dr. Einstein Before Lunch. Religious special on the last days of the great physicist.



Films

A schedule of film classics being shown this spring at Rosary College, in a Chicago suburb, reminded me that university and college campuses are places where you can find films you wish you could see again or that you have missed when they were playing local theaters. Campuses are also good places to find foreign films that never reach local theaters at all.

Here's Rosary's spring list: **Death in Venice**, a Cannes Festival Grand Prize winner; **Johnny Got His Gun**, anti-war film about a soldier who has lost his arms, legs, and face, but can still think; **Billy Jack**, about a young Indian half-breed struggling to maintain a freedom school against township opposition; **Camelot**, romantic musical based on the King Arthur legend; **Othello**, starring Sir Laurence Olivier in The British National Theater production of the Shakespeare play; **Giant**, Edna Ferber's story of youthful rebellion, racial intolerance, and lustful materialism set in Texas and starring Elizabeth Taylor, Rock Hudson, and James Dean; **Joe**, harsh, sophisticated story of Joe (homeowner, bowler, and veteran who earns \$160 a week) and Bill (a \$60,000-a-year advertising executive) who are drawn together by their common distrust and envy of youth; **The Twelve Chairs**, comedy of madcap adventures in Russia, Siberia, and the Crimea in search of jewels hidden in one of 12 dining room chairs; and **McCabe & Mrs. Miller**, Warren Beatty and Julie Christie in a frontier story out of America's past that tells what the West was really like.

—Helen Johnson

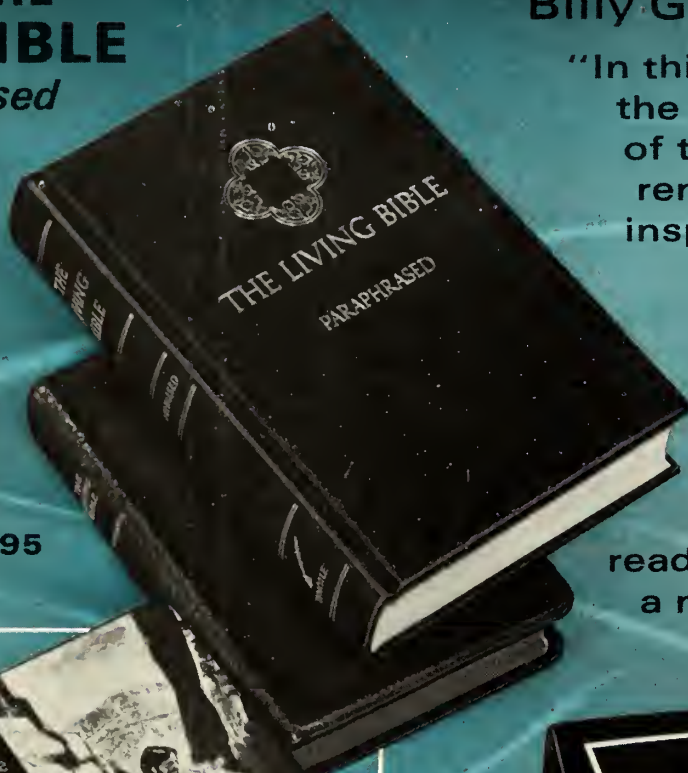
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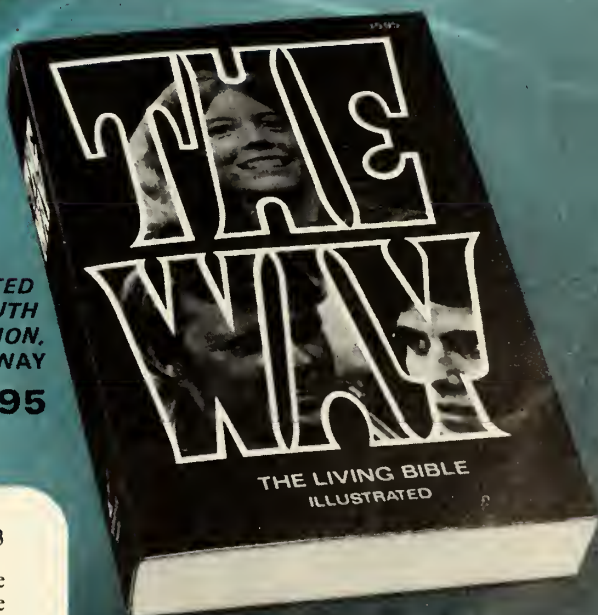
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Scripture selected from
The Living Bible

Characteristics of love

"All the special gifts and powers from God will someday come to an end, but love goes on forever. Someday prophecy, and speaking in unknown languages, and special knowledge—these gifts will disappear. Now we know so little, even with our special gifts, and the preaching of those most gifted is still so poor. But when we have been made perfect and complete, then the need for these inadequate special gifts will come to an end, and they will disappear.

"It's like this: when I was a child I spoke and thought and reasoned as a child does. But when I became a man my thoughts grew

I CORINTHIANS 13

ish things. In the same way, we can see and understand only a little about God now, as if we were peering at his reflection in a poor mirror; but someday we are going to see him in his completeness, face to face. Now all that I know is hazy and blurred, but then I will see everything clearly, just as clearly as God sees into my heart right now.

There are three things that remain—faith, hope, and love—and the greatest of these is love.

14 LET LOVE BE your greatest aim; nevertheless, ask also for the special abilities the Holy Spirit gives, and especially the gift of

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A Special Day Can Bring You Together

We haven't forgotten you, Mom! Of all days, yours is extra special. Dry those dewy eyes and smile again. This month's TOGETHER will surely warm your heart. Read and enjoy articles such as "Love in Bloom," pictorial essays on "A Lively Gospel of a Living Lord" and "Methodist City, USA." Bishop Gerald Kennedy concludes his "Lenten Series," and several articles spotlight the church in action.

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